

Sam. Simcocks
Roma Antiqua & Recens,

~~OR~~ ~~OR~~

The Conformity of Antient and Modern

CEREMONIES,

SHEWING

Rome, Ch. d.

From indisputable Testimonies,

That the

Ceremonies of the Church of ROME

Are borrowed from

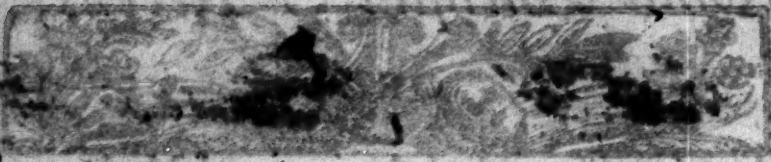
The P A G A N S.

TRANSLATED from the FRENCH.

What Agreement hath the Temple of God with Idols? For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my People. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean Things, and I will receive you; and will be a Father unto you, and ye shall be my Sons and my Daughters saith the Lord Almighty. 2. Cor. v. 16. 17. 18.

L O N D O N:

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CE R E M O N I E S

The Honorable

27. MAT. DECKER, B.

That the

Continued on next page

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FRANK L. B. FROM THE FRENCH

1891

James du Pre



TO

The Honourable
Sir MAT. DECKER, *Bar^t.*

This Treatise is
Most humbly inscrib'd,

By *H I S*

Most obedient

and most obliged

Humble Servant

James du Pré,



TO

The Honorable

W. MAT. DECKER, BAR.

This Treatise is

Most humbly

BY HIS

Most obedient

and most obliged

Humble Servant

James de Prie



T H E
P R E F A C E.

THIS Tract appears to have been written before the Year 1666, at a Time, when the Edict of *Nantz* was yet in some Force. The Author seems carefully to avoid entering into any Controversy, tho' he might, then have done it, under the Protection of that Edict; but it could not have had so universal a Perusal, as he intended.

The Reader will find throughout the whole, a mere Narrative of those *Pagan* Ceremonies, which the Christians have, by Degrees, introduced into their Worship, till they have entirely
A changed

changed the Face of the Religion which *Christ* and his Apostles had left them, into that of the Heathens. He cites Numbers of Authors of the Romish Commnuion, who all, unanimously own, that there hath been no other Alteration made in those Ceremonies, than what relates to the bare Name.

Two Years ago Doctor *Conyers Middleton* published a Letter from *Rome* to that Purpose. Will any Inquisitive Man see from the Testimony of a Minister of the *Church of England*, the exact Conformity there is betwixt *Poper*y and *Paganism*, or in other Words, betwixt *Modern* and *Ancient Rome*, let him read that Book. I shall only present him here with a few Passages therefrom, not contained in this Tract; which will shew, how stupid Mankind must have been, and still are, to give Credit to such Fooleries.

The first of his Remarks, relates to Holy Water, and the Profits the *Romish*

mish Monks have contrived to draw from it. * “ *Platina* (says he) in his “ Lives of the *Popes*, and other Authors, ascribe the Institution of this “ *Holy-Water* to *Pope Alexander the First*; who is said to have lived “ about the Year of *Christ* 113, but it “ could not be introduced so early, “ since, for some Ages after, we find “ the *Primitive Fathers* speaking of it, “ as a Custom purely *Heathenish*, and “ condemning it as impious and detestable: *Justin Martyr* says, That “ it was invented by *Dæmons*, in Imitation of the true *Baptism* signified “ by the *Prophets*, that their *Votaries* “ might also have their pretended *Purifications* by *Water*. And the “ Emperour *Julian*, out of spite to “ the *Christians*, used to order the “ *Victuals* in the *Markets* to be sprinkled with *Holy-Water*, on Purpose “ either to starve, or force them at “ least to eat, what, by their own “ Principles, they esteemed polluted.

* Pag. 18. 19. 20. 21. in Quarto, Lond. 1729.

“ Thus, we see what contrary No-
“ tions the *Primitive* and *Romish*
“ Church have of this Ceremony ; the
“ first condemns it as superstitious,
“ abominable, and irreconcilable with
“ Christianity: The latter adopts it as
“ highly edifying and applicable to
“ the Improvement of Christian Pie-
“ ty: The one looks upon it as the
“ Contrivance of the Devil to delude
“ Mankind ; the other, as the Securi-
“ rity of Mankind against the Delu-
“ sions of the Devil. But what is
“ still more ridiculous than even the
“ Ceremony itself, is to see their lear-
“ ned Writers gravely reckoning up
“ the several Virtues and Benefits de-
“ rived from the Use of it, both to
“ Soul and Body ; and to crown all,
“ producing a long Roll of Miracles
“ to attest the Certainty of each Vir-
“ tue they ascribe to it. And may
“ we not now justly apply, to the pre-
“ sent People of *Rome*, what was said
“ by the Poet of its Old Inhabitants,
“ for the Use of this very Ceremony ?

“ Ah,

The P R E F A C E

v

*Ab nimium faciles, qui tristia crimina cædis
Flumineâ tolli posse putetis aquâ !*

Ovid. Fast. 2. 45.

Ah, easy Fools, to think that a whole Flood
Of Water e'er can purge the Stain of Blood !

“ I do not at present recollect whe-
“ ther the Antients went so far, as to
“ apply the Use of this *Holy Water* to
“ the Purifying or Blessing their Hor-
“ ses, Asses, and other Cattle ; or
“ whether this be an Improvement of
“ Modern *Rome*, which has dedicated
“ yearly Festival peculiarly to this
“ Service, called in their vulgar Lan-
“ guage, the Benediction of Horses ;
“ which is always celebrated, with
“ much Solemnity, in the Month of
“ *January* ; when all the Inhabitants
“ of the City and Neighbourhood,
“ send up their Horses, Asses, &c. to
“ the Convent of *St. Anthony*, near
“ *St. Mary the Great*, where a Priest
“ in his Surplice at the Church Door,
“ sprinkles with his Brush all the
“ Animals singly, as they are presen-
“ ted to him, and receives from each
“ Ow-

“ Owner a Gratuity proportionable
“ to his Zeal and ability. Amongst
“ the rest, I had my own Horses blest
“ at the Expence of about Eighteen
“ Pence of our Money, as well to sa-
“ tisfy my own Curiosity, as to hu-
“ mour the Coachman, who was per-
“ suaded, as the common People ge-
“ nerally are, that some Mischance
“ would befall them within the Year,
“ if they wanted the Benefit of this
“ Benediction. *Mabillon* in giving an
“ Account of this Custom, makes no
“ other Reflection upon it, than that
“ it was new and unusual to him.

“ I have met indeed with some
“ Hints of a Practice not quite foreign
“ to this, among the Ancients; of
“ sprinkling their Horses with Water
“ in the *Circensian Games*: But whe-
“ ther this was done out of a super-
“ stitious View, of inspiring any Vir-
“ tue, or Purifying them for those Ra-
“ ces, which were esteemed Sacred; or
“ meerly to refresh them under the
“ Vio-

“ Violence of such an Exercise, is not
 “ easy to determine : But allowing
 “ the *Romish* Priests to have taken the
 “ Hint from some Old Custom of Pa-
 “ ganism ; yet this however must be
 “ granted them, that they alone were
 “ capable of cultivating so coarse and
 “ barren a piece of Superstition into a
 “ Revenue sufficient for the Mainte-
 “ nance of Forty or Fifty idle Monks.

The next has respect to imaginary
 Saints. “ In reconsecrating the Hea-
 “ then Temples to the Popish Wor-
 “ ship; that the Change might be the
 “ less offensive, and the Old Super-
 “ stition as little shocked as possible,
 “ they generally observed some Resem-
 “ blance of Quality and Character in
 “ the Saint they substituted to the
 “ old Deity : If in converting the pro-
 “ fane Worship of the *Gentiles* (says
 “ the Describer of Modern *Rome*) to
 “ the pure and sacred one of the
 “ Church ; the Faithful use to follow

* *Ib.* pag. 36. & seq.

“ some

“ some Rule and Proportion, they
 “ have certainly hit upon it here, in
 “ dedicating to the *Madonna*, or Ho-
 “ ly Virgin, the Temple formerly sa-
 “ cred to the *Bonua Dea* or *Good God-*
 “ *dess*. But they have more fre-
 “ quently, on these Occasions, had re-
 “ gard rather to a similitude of Name
 “ between the old and new Idol:
 “ Thus, in a Place formerly sacred to
 “ *Apollo*, there now stands the Church
 “ of *Apollinaris*; built there, as they
 “ tell us, that the prophane Name of
 “ that Deity, might be converted into
 “ the glorious one of this Martyr:
 “ And where there anciently stood a
 “ Temple of *Mars*, they have erected
 “ a Church to *Martina* with this In-
 “ scription.

*Martirii gestans virgo Martina coronam,
 Ejecto hinc Martis numine, Templum tenet.*

Mars hence expell'd; *Martina*, martyr'd Maid,
 Claims now the Worship which to him was paid,

“ In another Place, I have taken
 “ Notice

“ Notice of an Altar erected to one
 “ St. *Baccho* ; and in the Stories of
 “ their Saints have observed the
 “ Names of *Quirinus*, *Romula* & *Re-*
 “ *dempta*, *Concordia*, *Nympha*, *Mer-*
 “ *curius* &c. which, tho’ they may, for
 “ any thing I know, have been the
 “ genuine Names of Christian Martyrs,
 “ yet cannot but give Occasion to sus-
 “ pect, that some of them at least have
 “ been formed out of a Corruption of
 “ the old Names ; and that the ad-
 “ ding of a modern Termination, or
 “ Italianizing the old Name of a Dei-
 “ ty, has given Existence to some of
 “ their present Saints : Thus the Cor-
 “ ruption of the Word *Soracte* ; (the
 “ old Name of a Mountain mentioned
 “ by *Horace*, in sight of *Rome*) has,
 “ according to Mr. *Addison*, added
 “ one Saint to the *Roman Calendar* ;
 “ being now softened, because it be-
 “ gins with an S. into *St. Oreste* ; in
 “ whose Honour a Monastery is foun-
 “ ded on the Place, a Change very
 “ natural, if we consider that the

x *The P R E F A C E.*

“ Title of Saint is never written by
“ the *Italians* at length, but expressed
“ commonly by the single Letter S. as
“ *S. Oracle*: And thus this Holy
“ Mountain stands now under the
“ Protection of a Patron, whose Being
“ and Power is just as imaginary as
“ that of its old Guardian *Apollo*.

“ *Sancti custos Soractis Apollo.* Virg. *Æn.* 9.

“ No Suspicion of this kind will
“ appear extravagant to such as are at
“ all acquainted with the History of
“ Popery, which abounds with Instances
“ of the grossest Forgeries both of
“ Saints and Reliques, which, to the
“ Scandal of many, even among themselves,
“ have been imposed for genuine on the poor ignorant People.
“ 'Tis certain that in the earlier Ages
“ of Christianity, the Christians often
“ made free with the Sepulchral
“ Stones of Heathen Monuments,
“ which being ready cut out to their
“ Hands, they converted to their
“ own

“ own Use ; and turning downwards
 “ the Side on which the old Epitaph
 “ was engraved, used either to in-
 “ scribe a new one on the other Side, or
 “ leave it perhaps without any In-
 “ scription at all, as they are often
 “ found in the *Catacombs* of *Rome*.
 “ Now this one Custom has frequent-
 “ ly been the Occasion of ascribing
 “ Martyrdom and Saintship to Per-
 “ sons and Names of meer *Pagans*.

“ *Mabillon* gives a remarkable In-
 “ stance of it, in an old Stone found
 “ on the Grave of a *Christian* with
 “ this Inscription,

D. M.
 IULIA EVODIA
 FILIA FECIT.
 MATRI.

“ And because in the same Grave
 “ there was found likewise a Glass
 “ Viol, or Lacrymatory Vessel, tinged
 “ with a reddish Colour ; which they
 “ call

“ call Blood, and look upon as a cer-
 “ tain Proof of Martyrdom ; this *Ju-*
 “ *lia Evodia*, tho’ undoubtedly a
 “ Heathen, was presently adopted,
 “ both for Saint and Martyr, on the
 “ Authority of an Inscription, that
 “ appears evidently to have been one
 “ of those above-mentioned, and bor-
 “ rowed from a Heathen Sepulcher :
 “ But whoever the Party there buried
 “ might have been, whether Heathen
 “ or Christian ; ’tis certain however
 “ that it could not be this *Evodia* her
 “ self, but her Mother only whose
 “ Name is not there signified.

“ The same Author mentions some
 “ Original Papers he found in the
 “ *Barbarin Library*, giving a pleasant
 “ Account of a Negotiation between
 “ the *Spaniards* and Pope *Urban* the
 “ VIIIth, in relation to this very Sub-
 “ ject. The *Spaniards* it seems, have
 “ a Saint held in great Reverence in
 “ some Parts of *Spain* called *Viar* ; for
 “ the farther Encouragement of whose
 “ Wor-

“ Worship they solicited the *Pope* to
“ grant some special Indulgencies to
“ his Altars ; and upon the *Pope’s* de-
“ siring to be first better acquainted
“ with his Character, and the Proofs
“ they had of his Saintship, they pro-
“ duced a Stone whith these antique
“ Letters S. VIAR. which the Anti-
“ quaries readily saw to be a small
“ Fragment of some old *Roman* In-
“ scription, in Memory of one who
“ was *Prefectus* S. VIARum, or Over-
“ feer of the Highways.

“ But we have in *England* an In-
“ stance still more ridiculous, of a fic-
“ titious Saintship, in the Case of a
“ certain Saint, called *Amphybolus* ;
“ who, according to our Monkish His-
“ torians, was Bishop of the Isle of
“ *Man*, and Fellow Martyr and Dis-
“ ciple of St. *Alban* : Yet the learned
“ Bishop *Usher* has given good Rea-
“ sons to convince us, that he owes
“ the Honour of his Saintship, to a
“ mistaken Passage in the old Acts or
“ Le-

“ Legends of St. *Alban*: where the
 “ *Amphybolus* mentioned, and since re-
 “ verenced as Saint and Martyr, was
 “ Nothing more than the Cloak, which
 “ *Alban* had on, at the Time of his
 “ Execution; being a Word derived
 “ from the *Greek*, and used to signify
 “ a rough shaggy Cloak, which Ec-
 “ clesiastical Persons usually wore in
 “ that Age.

They pretend to shew us here
 “ two original Impressions of our Sa-
 “ viour's Face on two Handkerchiefs:
 “ The one sent, a Present, by himself
 “ to *Agbarus* Prince of *Edeffa*, who,
 “ by Letter, had desired a Picture of
 “ him; the other given at the Time
 “ of his Execution to a Saint or Holy
 “ Woman named *Veronica*, on a
 “ Handkerchief, which she had lent
 “ him to wipe his Face with, on that
 “ Occasion: both which Handkerchiefs
 “ are still preserved, as they affirm,
 “ and now kept with the utmost Re-
 “ verence; the first in St. *Silvester's*
 “ Church;

“ Church ; the second in *St. Peter's* ;
“ where, in Honour of this sacred Re-
“ lique, there's a fine Altar built by
“ Pope *Urban VIIIth*, with a Statue
“ of *Veronica* herself with the follow-
“ ing Inscription.

SALVATORIS IMAGINEM VERONICÆ
SVDARIO EXCEPTAM
VT LOCI MAIESTAS DECENTER
CVSTODIRET VRBANVS VIII.
PONT. MAX.
MARMOREUM SIGNVM
ET ALTARE ADDIDIT CONDITORIVM
EXTRVXIT ET ORNAVIT.

“ But notwithstanding the Autho-
“ rity of this *Pope*, and his Inscrip-
“ tion, this Holy Woman *Veronica*,
“ (as I have seen it somewhere obser-
“ ved by a Writer of their own) like
“ *Amphibolus* before-mentioned, was
“ not any real Person, but an imagi-
“ nary Name only ; formed by blun-
“ dering, and confounding the Words
“ *Vera icon*, or the *true Picture* ;
“ which was the Title given by old
“ Writers to the Handkerchief itself.”

The next is about miraculous Things:
 “ * If we examine the pretended Mi-
 “ racles, and pious Frauds of the
 “ Church of *Rome*, (saith he) we shall
 “ be able to trace them all from the
 “ same Source of *Paganism*, and find
 “ that the Priests of *New Rome* are
 “ not in the least degenerated from
 “ their Predecessors, in the Art of im-
 “ posing on their Fellow Citizens, by
 “ the Forgery of those Holy Impos-
 “ tures ; which, as *Livy* observes of
 “ *Old Rome*, were *always multiplied*
 “ *in Proportion to the Credulity and*
 “ *Disposition of the poor People to*
 “ *swallow them.*

“ In the early times of the Repub-
 “ lick, in the War with the *Latins*,
 “ the Gods *Castor* and *Pollux* are said
 “ to have appear’d on white Horses in
 “ the *Roman* Army, which by their
 “ Assistance gained a compleat Victo-
 “ ry ; in Memory of which the Gene-
 “ ral *Posthumius* vowed, and built a
 “ Temple publickly to those Deities ;

Ib. pag. 52. & seq.

“ and

“ and for Proof of the Fact, there
“ was shewn, we find, in *Cicero's*
time, the Marks of the Horse's Hoofs
“ on a Rock at *Regillum*, where they
“ first appeared.

“ Now this Miracle, with many
“ others I could mention of the same
“ kind, has, I dare say, as authentick
“ an Attestation, as any which the
“ *Papists* can produce; the Decree
“ of a Senate to confirm it; a Tem-
“ ple erected in Consequence of it;
“ visible Marks of the Fact on the
“ Spot where it was transacted; and
“ all this supported by the concurrent
“ Testimony of the best Authors of
“ Antiquity; amongst whom *Diony-*
“ *sus of Halicarnissus* says, that there
“ were subsisting in his time at *Rome*
“ many evident Proofs of its Reality,
“ besides a yearly Festival, with a so-
“ lemn Sacrifice and Procession in Me-
“ mory of it; Yet for all this, these
“ Stories were but the Jest of Men of
“ Sense even in the times of *Heathe-*
b *nism,*

“ *nism*, and seem so extravagant to us
“ now, that we wonder there could
“ ever be any so simple as to believe
“ them.

“ What better Opinion then can we
“ have of all those of the same Stamp
“ in the *Popish Legends*. which seem
“ plainly to be built on this Founda-
“ tion, and copied after this very O-
“ riginal? For they shew us in many
“ Parts of *Italy*, the Marks of Hands
“ and Feet on Rocks and Stones, said
“ to be effected miraculously by the
“ Apparition of some Saint or Angel
“ on the Spot: Just as the Impression
“ of *Hercules's* Feet was shewn of
“ old on a Stone in *Scythia*, exactly
“ resembling the Footsteps of a Man.
“ They have many Stories likewise
“ of Saints and Angels fighting visibly
“ for them in their Battles against the
“ Infidels; with Churches and publick
“ Monuments erected in Testimony of
“ such Miracles; which tho' full as
“ ridiculous as that above-mentioned,
“ are

“ are not yet supported by half so good
“ Evidence of their Reality.

“ Their miraculous Images, which
“ we see in all their great Towns, said
“ to be made by Angels, and sent to
“ them from Heaven, are but the old
“ Fables revived of the Image of *Dia-*
“ *na* dropt from the Clouds ; or the
“ Palladium of *Troy*, which according
“ to old Authors, was a wooden Sta-
“ tue three Cubits long, which fell
“ from Heaven.

“ In one of their Churches here,
“ they shew a Picture of the Virgin,
“ which as their Writers affirm, was
“ brought down from Heaven with
“ great Pomp, and after having hung
“ a while with surprising Lustre in
“ the Air, was, in sight of all the
“ Clergy and People of *Rome*, deli-
“ ver'd into the Hands of Pope *John*
“ *the First*, who marched out in so-
“ lemn Procession in order to receive
“ this celestial Present. And is not

“ this exactly of a Piece with the old
“ Pagan Story of King *Numa*, when
“ in this same City, he issued from his
“ Palace, with Priests and People af-
“ ter him, and with publick Prayer
“ and solemn Devotion received the
“ *Ancile* or *Heavenly Shield*, which
“ in the Sight of all the People of
“ *Rome* was sent down to him with
“ much the same Formality from the
“ Clouds ? And as that wise Prince
“ for the Security of his Heavenly
“ Present, order'd several others to be
“ made so exactly like it, that the
“ Original could not be distinguish'd ;
“ so the *Romish*-Priests have thence ta-
“ ken the Hint, to form after each Ce-
“ lestial Pattern, a Number of Copies,
“ so perfectly resembling each other, as
“ to occasion endless Squabbles among
“ themselves about their several Pre-
“ tensions to the Divine Original.

“ The Rod of *Moses*, with which
“ he performed his Miracles, is still
“ preserved, as they pretend, and
shewn

“ shewn here with great Devotion,
 “ in one of the principal Churches:
 “ And just so the Rod of *Romulus*,
 “ with which he performed his *Augu-*
 “ *ries*, was preserved by the Priests,
 “ as a sacred Relique in old *Rome*,
 “ and kept with great Reverence
 “ from being touched or handled by
 “ the People: Which Rod too, like
 “ most of the *Popish Reliques*, had the
 “ Testimony of a Miracle in Proof of
 “ its Sanctity; for when the Temple;
 “ where it was kept, was burnt to the
 “ Ground, it was found intire under
 “ the Ashes, and untouched by the
 “ Flames: which same Miracle has
 “ been borrowed and exactly copied
 “ by the present *Romans* in many In-
 “ stances; particularly, in a miracu-
 “ lous Image of our Saviour in St.
 “ *John Lateran*, which the Flames,
 “ it seems, had no Power over, tho’
 “ the Church itself had been twice
 “ destroyed by Fire.”

I cannot forbear concluding these
 with

with what the same Author says. *

“ As to that celebrated Act of *Popish*

“ Idolatry, the Adoration of the

“ Host: I must confess, that I cannot

“ find the least Resemblance or Simi-

“ litude of it in any part of the *Pagan*

“ Worship: And as oft as I have been

“ standing by at *Mass*, and seen the

“ whole Congregation prostrate on

“ the Ground, in the humblest Pos-

“ ture of adoring, at the Elevation

“ of this consecrated Piece of Bread;

“ I could not help reflecting on a Pas-

“ sage of *Tully*, where speaking of the

“ Absurdity of the *Heathens* in the

“ Choice of their Gods, *But was any*

“ *Man*, says he, *ever so mad as to take*

“ *that which he feeds upon, for a God?*

“ † This was an Extravagance reser-

“ ved for *Popery* alone; and what an

“ old *Roman* could not but think too

“ gross for *Aegyptian* Idolatry to swal-

“ low, is now become the Principal

“ Part of Worship. and the distinguish-

* Ibid. pag. 43. and 44.

† Sed ecquem tam amantem esse putas, qui illud, quo vescatur, Deum credat esse? Cic. de Nat. Deor. 3.

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“ ing *Article of Faith* in the Creed
“ of *Modern Rome*.”

From all that has been said, one may easily perceive why, the far greater part of the Instructors of Men, have been so unanimous, for discarding REASON, by their unwearied Endeavours, to shew its insufficiency in Matters of Religion, whereas that Faculty, is the only one which distinguishes us from other Creatures, and must have been understood to be meant, when in *Genesis* it is said, that God created Man after his own Image ; for what else is there in Man, which can bear the least Resemblance to the Idea we have of God: And what other Faculty have we capable of guarding us against those Senseless Impositions, which can tend to Nothing else but the Profit of the Inventors and Imposers ? It were therefore to be wished, that those Men, who by the Appointment, or Consent of the Community are set apart for instruct-

structing the common Herd of Mankind; and who, when disinterested, are most useful, and capable of doing the greatest good; were as Sollicitous of improving Human Understanding, and shewing its Excellency, as they have been industrious in depreciating it. There have been so many Books written of late, in Defence of it, from those Attacks, that it were needless to enlarge upon that Head.

The great Struggle there hath been from the Time of the Reformation, to four Days, for inserting, or Foisting into the twentieth Article, this Clause. *The Church hath Power to decree Rites and Ceremonies, and Authority in Controversies of Faith.* As it is to be read at large in the Historical and Critical Essay on the 39 Articles of the Church of *England*: Evidently sheweth, that those of the Clergy, who have been the foremost, and the greatest Sticklers for this Church Authority, had their private Interest more at Heart, than the

the Cure of Souls. All the World knows, how that very Authority which now resides in the Church of *Rome*, is the only Prop of that Superstition, which hath consumed the very Effence of Morality and Religion ; and is the greatest Cause of the People's Ignorance of the solid Parts of Justice and Piety. The same Cause, must necessarily always produce the same Effect, in whatever Community it is introduced. Experience teacheth us that the less Superstition and the fewer Ceremonies any Sect have, the Members thereof, whether Rich, or Poor, have the more Knowledge, and a truer Sense of the Substance of Religion and Morality. Can we then be too careful in guarding against the Introduction of Ceremonies, which are so specious, and, in their own Nature, insinuating, that when they come once to be entertain'd, no body can tell where they will end ; Superstition which hath them for its Object, is ever studying

to encrease them. Therefore this short Prayer might not unfitly be added to the Litany : *From all Ceremonies, which beget Superstition, Ignorance, and scowers the Mind. Good Lord deliver us.*

The Author of the *Independant Whig*, hath placed Superstition and Ceremonies, in so true, and rational a Light, that the bare perusal of those Essays, is sufficient to raise an Abhorrence of them in the Breast of every rational Man, His No. 31 and 32, treat of Ceremonies; and No. 27 and 34 of superstitious Fasting : Where I chuse to refer the kind Reader.

I cannot better conclude this Preface, than with the 44th *Persian* Letter, which shews how few Duties are required to render a Man acceptable to his Maker.

Usbek to Rhedy, at Venice.

TH E Generality of the People here, are ever disputing about Religion ; and yet it looks as if they strove, at the same Time, who should least observe it.

Neither are they better Christians ; nor even better Neighbours ; and that is what gives me the greatest Concern : For in whatever Religion a Man lives, Obedience to the Laws, the Love of Mankind, and Piety towards Parents, are always the foremost Acts thereof.

Ought not the first Object of a Religious Man to be, to please God, who hath given him the Religion which he professes : The means of attaining it, is certainly that of observing the Rules of Society, and the Duties of Humanity : For in what Religion soever a Man lives, as soon as one is supposed, we must at the same time think that God loves Mankind, since he hath given them a Religion to make them hap-

happy : That; if God loves Mankind, one may be certain to please him, in loving them also ; that is to say, in performing all the Duties of Charity, and Humanity towards them, and in forbearing to violate the Laws under which they live.

One is much more sure to please God by these means, than by the Observation of this, or that Ceremony; for Ceremonies have not the least Degree of Goodness in themselves: They are good, with no other regard, than as they are supposed to be of God's Appointment : But this is a Matter of great Dispute, wherein one may easily mistake, for one must chuse the Ceremonies of one Religion from among those of a Thousand.

A certain Man prayed daily to God, to this Purpose ; Good Lord, I understand nothing about the endless Disputes on thine Account. I would gladly serve Thee according to thy Will ; but every Man I consult, will have me serve thee according to his
own

own Will. When I intend to pray, I am at a loss what Language I ought to use ; neither do I know in what Posture to put my self ; One tells me I must pray, standing ; Another will have me to pray, sitting ; Another requires of me, that my Body should bear upon my Knees. This is not all ; There are some, who pretend, that I must wash my self with Cold Water ; Others tell me, Thou wilt look with Horrour on me, unless I get a Piece of my Flesh cut off. I happen'd, the other Day, to eat a Rabbit in a Caravanfera : Three Men put me into a vast Fright ; They maintain'd that I had grievously offended thee ; the one * because that Creature was unclean ; Another † because it was strangled ; Another ** because it was not Fish. A *Brachman* who passed by that Way, whose Judgment I asked, told me, they were all in the wrong, for surely said he, you did not kill that Animal your self : Yes, but I did, said I ; Oh then re-

* A Jew. † A Turk. ** An Armenian.

ply'd

ply'd he, with a stern Countenance; you have committed an abominable Fact, which God will never forgive: How can you be sure that your Father's Soul has not passed into that Animal? All these Things, O Lord, cast me into the utmost Confusion; I dare not stir my Head, but I am threatned with Offending Thee; and yet I would please Thee, and imploy that whole Life, I hold from Thee, in doing so; I cannot tell if I am mistaken; but I imagine, that the best means to attain it, is to *live a good Neighbour*, in the Community wherein Thou hast caus'd me to be born; and a good *Father of the Family* Thou hast given me.

Paris the 8th of the Moon

Chakban 1713.



The



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Roma Vetus & Recens,

OR A

Comparifon between the Religious Rites of Ancient and Modern Rome.

CHAP. I.

The Occafion of this Treatife. The Confeflion of Adverfaries and their vain Pretences.

A Treatife concerning the Original of Ceremonies was publish'd fome Years fince, and dedicated to the King of Great Britain, wherein the Author fhews their Rife and Admittance into the Church, and by what Degrees they pafs'd to Superftition.

As this Tract, which is pretty curious, hath been fo well received by the Publick, as to pafs through many Editions in a few Years, I am of Opinion, that in order to fatisfy the Curious

B

more

more fully on this Subject, it will not be amiss to make a thorough Enquiry from whence the greatest Part of those Ceremonies have been taken. For the Popes were not the Inventers but the Introducers of them, they only adding some new Pageantries in order to disguise 'em: And One may say, that as *Moses* made the Tabernacle according to the Model which God had shew'd him on the Mount; so the Bishops of *Rome*, in the Alterations they have brought into Religion, have copied after the Models of *Numa Pompilius*, and other Institutors of *Paganism*. This is owned by All; and many Authors, as well Popish as Protestant, have occasionally produced Proofs of it. But as this Point is very important, (to shew, that it is not without good Grounds, that the Protestants have lopped off all these vain Ceremonies from the * Christian Worship, which is the *Serving God in Spirit and in Truth*, conformable to the Commands of him who is the Author of it, it will not be amiss to insist thereon, as we proceed, by producing undeniable Testimonies of the full Agreement there is between the Ceremonies, which at this Day make up the whole Devotion of the Church of *Rome*, and those of the Ancient Heathens. This may serve to undeceive People, and give them a just Aversion to all superstitious Worship. At least, it will serve to confirm true Christians in the Purity of their Religious Service, and in their Contempt of human Inventions.

* John IV. 24.

I hope Those of the *Romish* Communion will take this Writing in good Part ; since many of their most celebrated Doctors are so far from denying the Charge, that they own and glory in it. * “ It is allowable for the Church (says Cardinal *Baronius*) to transfer to pious Uses those Ceremonies which the *Pagans* employed impiously, to superstitious Worship, after they have been purified by Consecration: For the Devil is the more mortify’d to see those Things turned to the Service of *Jesus Christ*, which were instituted for his own. ”

Polidore Virgil, whom † Archbishop *Genebrard* calls a celebrated Historian, and whom *Baronius* compares to a well learned Scribe, who takes out of his Treasure Things Old and New, says, † That the Church has borrow’d several Customs from the Religion of the *Romans* and other *Heathens*; but that they have much improv’d them, and put them to a better Use.

The President *Fauchet*, in his *Gallic* Antiquities, dedicated to *Henry IV*, owns, § that the “ Bishops of that Kingdom (employing all their Powers to gain over People to Christ) made Use of some of the Heathen Ceremonies, as well as of the Stones of their Temples, to build Churches with.” And the Abbot *Marolles*, in his *Memoirs*, employs several Pages on that Subject ; || “ One Day (saith he) as I was

* Ann. 36. † Geneb. Chron. Lib. IV. pag. 707. † Baron : Tom. IX. Ann 740. † Pol. Virgil. Lib. III. Ch. 1. § Fauchet Lib. II. Ch. 19. || Mem. de Marolles 2 Partau commencement.

“ with M^r. *La Feuillade*, the Archbishop of *Am-*
 “ *brun*, an Occasion offer’d to tell him, that
 “ many of the Heathen Ceremonies had been
 “ sanctified by the Piety of our Religion. I per-
 “ ceived him much surpriz’d thereat. Whereup-
 “ on I ask’d Audience; which being granted,
 “ I gave him so many convincing Proofs of it,
 “ that he could no longer doubted it. *Guillaume*
 “ *du Choul*, One of the King’s Council, and Bailiff
 “ of the Mountains of *Dauphine*, wrote a Book of
 “ the Religion of the ancient *Romans*, in the last
 “ Century, wherein he shews a perfect Confor-
 “ mity between Old and New *Rome*, with Regard
 “ to the Ceremonies of Religion, and concludes
 “ in these Words, as we may read in his Book,
 “ printed by Authority at *Lions*, by *Guillaume*
 “ *Rouille*, in the Year 1556. * “ If we examine
 “ narrowly (says he) we shall discover, that
 “ several Institutions in our Religion have been
 “ transferr’d from the *Egyptian* and other
 “ Gentile Ceremonies: Such are the Tunicks
 “ and Surplices; the Crowns, or Tonsures, of
 “ our Priests; Bowing round the Altar; The
 “ Sacrificial Pomp; Church-Musick, Adorations;
 “ Prayers; Supplications; Processions; Litanies
 “ and several other Things which our Priests
 “ use in our Mysteries, offering up to an only
 “ God *Jesus Christ*, what the Ignorance of the
 “ Gentiles, with their false Religion and foolish
 “ Presumption, offer’d up to their false Deities
 “ and to mortal Men, of their own deifying.

* Monsieur Drelineourt en a recueilli divers passages en son faux
 Visage de l’Antiquité.

I will not deny, that this Evil is very ancient in the Church.; since *Eusebius*, in the Life of *Constantine*, shews, that that Great Prince, otherwise incomparable for his Piety and Heroic Qualities, begun to introduce them. “ This
 “ Emperor (saith he) to make the Christian Religion more plausible to the Gentiles, adopted
 “ into it the exterior Ornaments which they
 “ used in their Religion.” Pope *Gregory I.* surnamed the Great, whom * *Platina* calls the Inventer of the whole Ecclesiastical Service, followed this Method, as may be seen by his Instructions (given to a Priest call’d *Austin*, whom he sent over to *England*) to convert Those who professed Paganism.
 “ † You must not saith he (in a Letter he wrote
 “ to him) destroy the Idol-Temples, but the
 “ Idols. Let Holy Water be made. Let the
 “ Temples be sprinkled; Let Altars be built,
 “ and Reliques deposited in them. If their
 “ Temples are well built, let them be turned
 “ from the Service of the Devil to that of
 “ the true God, to the Intent that these Heathen
 “ People may more readily come to Worship
 “ in the accustomed Places. To Those
 “ who used to sacrifice Oxen to the Devil, you
 “ must, in lieu thereof, order some other Solemnity,
 “ viz. that on the Day of the Dedication or Death of Holy Martyrs, whose Relicks
 “ are there deposited, they make themselves Tabernacles with Boughs, round the

* Plat. in Vita Gregorii. † Greg. in Regist. Lib. IX. Ep. 71

“ Churches, into which their Temples have
 “ been converted; and there celebrate the So-
 “ lemnity by Religious Banquets; and let them
 “ no more slaughter Beasts to the Devil: But
 “ let them kill Some for Eating, and give
 “ Thanks to God, Thus some exterior Re-
 “ joicing must be left them that they may the
 “ readier come in to the interior”.

The Conduct which this Bishop enjoins his Minister, is very different from that which God commanded his People; expressly forbidding to consecrate to his Service any one of the Things which Infidels had used in their Idolatrous Worship, and commanding to destroy them.
 * But ye, saith the Lord *shall destroy their Altars, break their Images, and cut down their Groves.*
 † Ye shall utterly destroy all the Places, wherein the Nations which ye shall possess served their Gods upon the High Mountains, and upon the Hills and under every green Tree. And ye shall overthrow all their Altars, and break their Pillars, and burn their Groves with Fire, and ye shall hew down the graven Images of their Gods, and destroy the Names of them out of that Place. It is for having zealously obey'd that heavenly Command, that the Piety of Ezechias and Josias, two Kings of Judah, is so much extoll'd in Holy Writ. For their breaking Images, (even the Brazen Serpent, which Moses had made by the express Command of God) they were not re-

* Exod. XXXIV. v. 13. † Deut. XII. v. 2. 3.

proach'd, as Profane and Impious, as the Church of Rome hath stigmatiz'd *Constantine V*, whom she injuriously calls *Iconoclast*, i. e. *The Image breaker*. On the Contrary, the Scripture commends them for it, saying, *They have therein done * that which was Just before God, and sought after the God of David*. The blessed Apostles, who labour'd with so much Pains and Success for the Conversion of the Gentiles, never once thought of the Expedient of conniving at their Superstitions, to gain them to Christianity; very well knowing, as themselves have taught † *That they were not to do Evil that good might come of it*; that the Devil should not be set on the same Altar with God; nor *Dagon* be introduc'd into his Temple. *St. Paul* calls aloud to the new Converts to § *Fly from Idolatry*, and *St. John* says ‡ *My Little Children, keep yourselves from Idols*. For the same Reason it was, that *St. Ambrose* praised the Zeal of § *Theodosius* who destroyed the Temples of Infidels.

But allowing, that the admitting some of the Heathen Ceremonies into the Christian Worship, in order to draw the Heathens to embrace Christianity, might have been expedient in past Ages, it is not so now, since Paganism has been long utterly abolish'd. To this Purpose the Learned *Rhenanius*, says, in his Notes on *Tertulian*: “|| There was formerly a Necessity of granting some Things to the Christians, who being

* 2. Chron. XXXIV. 3, 4. † Rom. III. 8. § 1 Cor. 10. 14. ‡ 1 John. 5. 21. § Theodoret Hist: Eccles. Lib. 5. cap. 20. || in Lib. de Corona mil.

“mostly converted from Paganism, in their old
 “Age, were loth to quit those Things they had
 “been used to all their Life-time; but it is not
 “so now”. When a House is building and
 Arches raising, Centers and Props are made
 use of; but they are remov’d as soon as the
 Building is finish’d. Let us now put the Case,
 that it was then deem’d Prudence to make use
 of *Pagan* Inventions, to forward the Work of
 true Religion; Why must they still remain
 when there are no more Infidels to convert? Let
 the Jesuits (who, if their own Accounts may be
 depended on, make so great Progress in the
 Conversion of the *Indians* and *Japanese*) use what
 Artifices they think fit; let them connive at
 their Ceremonies, as much as they please; let
 them put three Ropes round their Necks in Ho-
 nour of an Idol they call *Parabranne*; let them
 worship Apes, Elephants, Cows and Oxen;
 but let not Christians, who have been converted
 several Ages, be constrain’d to observe *Pagan*
 Superstitions. It is not to accommodate one’s
 self to the Weakness of the Ignorant to retain them
 still; it is establishing them as a necessary Part
 of the Service of God. Surely Experience
 might by this Time have made us Wise. Ex-
 perience ought to have taught us the Danger
 of foisting into the Service of God the Inven-
 tions of his Enemy. It has often been observ’d
 among the Learned, in their Disputes, that Scr-
 ples in Matters of Ceremonies have made the
 greatest Things miscarry; and that Those who
 are the most obstinately tenacious of these Sha-
 dows,

dows, have lost the Substance. The same hath happen'd in the Christian Religion. Empty and senseless Observations have been prefer'd to the solid Parts of Christianity: The Tares have choaked the good Grain. Instead of Christians being form'd to true Piety, they have (like Children) been amused with Puppets. But This is saying too little, for I might have added (as by the Sequel of this Discourse it will plainly appear) that instead of sound Meat they have been fed with Poison. For the Evil would be supportable, were the Question only about Things indifferent; as were the Scruples of the new converted *Jews*, on Account of which St. Paul bids * *those who are Strong, to bear with the Weak*. But the Case being about Superstitions invented by the Devil, this Saying of the same Apostle ought to have been remembred, † *That there is no Concord of Christ with Belial, nor any Agreement of the Temple of God with Idols*. The Piety of the Primitive Christians deserves our Imitation, ‡ who rather than offer a Grain of Incense on the Altars of Idols, or wear a Crown of Bayes on their Heads, because the Heathens wore them for Devotion, chose Death it self. And tho' the taking off one's Cloak before Stones, or sitting after Prayer, be Things seemingly indifferent, yet *Tertullian* would not allow the Christians to do them; || *These Things* saith he, *ought to be forbidden amongst us, for that very Reason because they are perform'd before*

* Rom. XV. 1. † 2 Cor. VI. 15. 16. ‡ Tert. de Corona mil. || Tert. Lib. de Orat.

Idols. Propterea in nobis reprehendi meretur, quod apud idolas celebratur. But it is time to hasten to my Design.

C H A P. II.

Of the Pontifex Maximus, or Sovereign Pontif.

I Shall begin these Parallels with Him who is stiled the *Head of the Church*. He is at this Time most commonly call'd *Pope*, which, according to *Herodotus*, is the Name the *Scythians* gave to *Jupiter*, their principal Idol, nam'd *Sovereign Pontif*, as the Heathens did, the chief Priest of their Religion. His Authority is the same, as well as his Appellation. See the Description which *Dionysius of Halicarnassus* gives of the *Sovereign Pontif* of the Ancient *Romans*, in his Life of *Numa* † “ They have (saith he) “ a Sovereign Authority in most weighty Affairs ; for they judge of all Causes, relating “ to sacred Things, as well between private “ Persons, as Magistrates, and the Ministers of “ the Gods. They enact new Laws, by their “ own Authority, in Cases for which the Laws “ in Being do not provide. They examine and “ have the Inspection of all the Sacrificers, and “ in general controul All who have the first “ Charge of the Ceremonies and Sacrifices of

* B. IV. p. 275. ex Edit. Henr. Steph. † Dion. Italic. Ant. Rom. L. towards the End.

“ the Gods ; They also see, that Those who
 “ are in the lowest Employments perform their
 “ Duty ; to the End they may do Nothing
 “ against the sacred Institutions. They are
 “ moreover the Interpreters and Prophets,
 “ whom the Ignorant People consult about the
 “ Service of God and the *Saints*. And if they
 “ perceive any so hardy as to disobey their Com-
 “ mands, on such they inflict a discretionary
 “ Punishment, according to the Heinousness of
 “ the Crime. * On their Parts, they are sub-
 “ ject to No body. They are independent, and
 “ not accountable either to the Senate or Peo-
 “ ple. When One dies, another is chosen in
 “ his Place, not by the People, but by the sa-
 “ cred College”. If one did not know, that
 this *Greek* Author (who was contemporary with
 the Emperour *Augustus*) speaks here of the So-
 vereign *Pontif* of the Heathens, one would be
 apt to think he is describing the *Pope*, the Pic-
 ture is so like him ? *Alex. ab Alexandro* adds to
 it some Features, taken out of *Livy* and *Plu-
 tarch*. † “ This Sovereign *Pontif*, (saith he)
 “ was exalted above all the Rest. His Dignity
 “ was as much respected as that of Kings. He
 “ had his *Lictors* or Guards about him ; and
 “ likewise his Ivory Chair and Litter, as the
 “ Consuls. He alone had the Privilege of as-
 “ cending the Capitol in a Chariot. He presi-
 “ ded and ruled in the College of the other
 “ *Pontifs*. The *Augurs*, the *Priests*, the *Ves-*

* See also Titus Liv. in the Life of Numa. † Genial. Lib. 2.

“ *tals* obey’d him. He had Power to chastise
 “ and fine them. He govern’d all sacred Things
 “ at Pleasure. He decreed the Kind of Sacrifices,
 “ and on what Altars, to what Gods, on what
 “ Days, in what Temples, they were to be
 “ offer’d. He appointed the Working and Fes-
 “ tival Days”. Compare This with the Autho-
 rity the *Pope* assumes, and you cannot miss of
 finding a compleat Conformity. “ The Cano-
 “ nists maintain, * that the Pope is subject to
 “ no Human Laws. That he cannot be judged
 “ by the Emperour, nor by all the Clergy ; nor
 “ by Kings, nor by the People. That it is abso-
 “ lutely necessary to Salvation to believe, that
 “ all Creatures are subject to the *Pope* ; and that
 “ as the Sun is said to be the Prince of all the
 “ Planets, so the Pope is the Father of all Dig-
 “ nities”. *Platina*, in the Life of *Paul II.*
 acquaints us, that He and some others being
 accused before that Pope, they besought him to
 refer the Hearing of their Cause to their Judges;
 whereupon, saith He, He look’d on me with fu-
 rious Eyes, and said, “ How dare you talk to
 “ me of Judges : Know you not, that I have all
 “ Right in my own Breast. I have spoke the
 “ Word. All of you quit the Place, and go
 “ where you will. I value No body. I am
 “ Pope, and have Power to enact or approve
 the Acts of others, as I please”. Cardinal *Bar-
 ronius*, in his Remonstrance to the Common-
 Wealth of *Venice*, puts this grave Interrogatory

* Extrav. de Concess. III præb. C. sed Apost. in Glossa Dist.
 19. C.

to them: " Whence derive you Authority to
 " judge the † Judge of All, whom not even
 " any Councils legally assembled have dared
 " to judge, since it is from him Universal Coun-
 " cils have derived their Authority; so that,
 " without his Decrees, they can neither be Oe-
 " cumenical nor Universal: They can neither
 " assemble together, nor can the Canons there-
 " in ordain'd have any Force. Therefore it
 " hath been often said, * *The Head is judged*
 " *by No body*". Nothing can be asserted more
 peremptorily than what *Boniface* says in the De-
 cretal. " If it be observed, (says he) that the
 " Pope neglects his Salvation, and that of his
 " Brethren; that he is inactive and remiss in
 " his Doings; &c that he leads Multitudes of
 " People into the greatest Slavery, to be with
 " Him eternally buffeted with many Torments;
 " let no Mortal presume to reprove, or tax him
 " with a Crime; for He, who is to judge all
 " others, can be judged by None". Finally,
 Cardinal *Baronius* || sheweth this Conformity, by
 assigning to the Pope all the Privileges of the
 Sovereign Pontifs (whom he stiles Kings of sa-
 cred Things, Augurs) and all other Parts of the
 Heathen Idolatry; as to be carry'd in a Coach
 thro' the City; not to uncover his Head, or sa-
 lute any body; to be exempted from Oaths;
 to be cloathed in Purple, and to wear a Golden
 Crown on his Head.

† Indicem universonum. * Dist. 40. Can. Si Papa. || Anno
 to 3 Year, 324. 79.

It was, as we have already shewn, one of the Privileges of the *Pagan* Sovereign Pontif, to appoint the Festivals; to make the Intercalations, and to regulate the Calendars. The Pope assumes the same Power. It is by Virtue of his Authority, that the Breviaries are printed, which set out the Year, the four Ember Weeks, Times for *Weddings*, the Epacts, New Moons, Indictions, Fix'd and Moveable Feasts, Leap Years. And as *Julius Cæsar*, as Sovereign Pontif, reform'd the Calendar, Pope *Gregory XIII.* did the like in the Year 1582, fearing lest the Emperour should assume the Honour of it.

For many Ages the *Pagan* Sovereign Pontif did not meddle with Secular Affairs, but confin'd his Authority to Religion only. But *Julius Cæsar*, and after him *Lepidus*, having usurped that Office, and annex'd it to the Imperial Dignity, *Augustus* and all his Successors continued to hold it, and govern'd the Affairs of Religion as well as those of the State in an arbitrary Manner, This still appears by Old Coins, ancient Monuments, and in their authentick Letters, wherein they stile themselves *Great Pontifs and Sovereign Priests.* *Jul. Cæs. Pont. Max. Tiberius Nero, Pont. Max. Trajan Imp. Pont. Max. Heliogabalus Summus Sacerdos.* So likewise the Bishops of *Rome*, for the first Centuries, applied themselves only to the Duties of their Episcopal Office, preaching the Word of God; teaching the Gospel by Word and Writing; administering the Sacraments, visiting the Sick; comforting the Afflicted, succour-

couring the Poor, submitting themselves to the
 Magistrates, and acknowledging the Emperours
 for their Sovereign Lords : But their Successors
 have shaken off the Yoak ; and, upon a preten-
 ded Donation of *Constantine*, assumed a Sove-
 reignty over Temporals, as well as Spirituals.
 They have forsaken the Shepherd's Crook, to
 take up an Imperial Crown, call'd *Regnum*,
 glittering with Gold and Precious Stones. As
 Sovereign *Pontifs* they wear a Mitre, and as
 Kings a Triple Crown. * *Innocent III.* said,
 in his Sermon on the Coronation of the Pope,
 " The Church, who is the Spouse, (said he)
 " was not marry'd to me, without bringing me
 " Something. She hath given me an inval-
 " able Dowry ; that is, a full Power in Spirituals
 " and a large one in Temporals. For a Sign
 " of the Spiritual, she hath bestow'd on me the
 " Mitre; and the Crown as a Sign of the Tempo-
 " ral. The Mitre for the Priesthood ; and the
 " Crown for Empire; making me Vicar of him
 " who hath it written on his Thigh and Vest-
 " ments, *The King of Kings and Lord of Lords*".
 As the original Words of this Passage, which
 were *Latin*, may be a further Satisfaction to the
 Reader, I shall here cite them. *Ecclesia sponsa*
non nupsit vacua, sed dotem mihi tribuit absque
precio preciosam, Spiritualium plenitudinem, &
latitudinem temporalium. In Signum Spiritua-
lium contulit mihi Mitram; in Signum Tempora-
lium dedit mihi Coronam pro regno : illius me con-

* Inn. III de Coron. Pont. Serm. 3.

stituens Vicarium qui habet in vestimentum & fæ-
more suo scriptum, REX REGUM ET DOMINUS
 DOMINANTIUM. It was with an Intent to shew
 this double Power, that * *Boniface VIII*, at the
 Grand Jubilee, (which he instituted in Imitation
 of the Heathens, as will be shewn hereafter)
 appear'd on the first Day in his Pontifical Robes,
 and on the second in his Imperial Vestments,
 causing these Words to be proclaim'd before
 him: *Here are two Swords*, to intimate
 that he had a double Empire, one over
 Temporals, and another over Spirituals.

This they have exerted to the utmost when
 they excommunicated Kings, and at the same
 Time interdicted their Kingdoms, and ab-
 solv'd their Subjects from their Oaths of Alle-
 giance. From the Time of *Gregory 7th's* Ponti-
 ficate, Nothing is more common than to see
 Kings deposed by the Authority of the *Pontifs*;
 for, to pass by foreign Instances, when *Julius II.*
 deprived *John, II.* King of *Navarre*, Great
 Grandfather of *Henry the Great*, and gave his
 Kingdom to *Ferdinand*, King of *Spain*, he
 spoke thus to his Cardinals in full Consistory, as
 a *Spanish* Historian assures us, “ † We must
 “ help the King of *Spain*, and use both Swords
 “ against the *French and Navarian*, the com-
 “ mon Enemies of all good Men; and whilst
 “ we sharpen the secular Knife, we must make
 “ the Necks of Schismatics feel the Spiritual”.
 For this Reason, with common Consent of the

* In Anno 1511 Extrav. Unam Sanctam de Major. & Obed.

† Anton. Nebrissene. Lib. I. cap. 1. 2. 3.

Cardinals, the King of *Navarre* was declared a Schismatick, and Heretic; because, though he had been frequently admonish'd, he yet shewed himself obdurate, and sided with *France*. And for these Reasons he was deprived of his Kingdom and his whole Estate; not only himself, but his Wife, and Children, and whole Posterity; and their Right transferred to *Spain*. *Sixtus* the 5th, who came to be Pope from a Swine-Herd, expresses himself in no less pompous Terms, in the Bull of Excommunication he thundered out in the Year 1585 against *Henry* King of *Navarre*, and the Prince of *Condé*. For he alledges, that the Authority given
 “ to St. *Peter* and his Successors, by the infinite
 “ Power of the Lord, is superiour to that of the
 “ Kings of the Earth; That it was his Duty to
 “ make the Laws to be obey'd, and to punish
 “ all Transgressors, overthrowing them from
 “ their Seats, however mighty they be, and
 “ crushing them, as the Ministers of Satan. He
 “ adds further, that by the Duty of his Office,
 “ he was oblig'd to draw the Sword of Ven-
 “ geance against *Henry*, heretofore King of *Na-*
 “ *varre*, and against *Henry* Prince of *Condé*, the
 “ Bastard and detestable Generation of the Il-
 “ lustrious House of *Bourbon*. Wherefore, being
 “ plac'd in that high Seat, and in the full Power,
 “ which the King of Kings, and Lord of all
 “ Monarchs had given him, He declares them
 “ Hereticks, Apostates, Heads, Promoters, and

* Mezeray makes mention of this Bull in the Life of *Henry* III. pag. 367.

“ public Protectors of Heresie ; and, as such,
 “ divests them and their Successors of all their
 “ Lordships, Lands, Dignities and Offices ; and
 “ pronounces them incapable of succeeding to
 “ any Principality or Kingdom whatever. &c.
 Never did the Pagan Pontifs, when Emperors,
 speak in so high a Strain, or assume so ample
 an Authority, altho’ all the other Princes of the
 Earth were subjected to them. The highest
 Point of their Power was this, that they dispo-
 sed of Kingdoms, and made and deposed Kings.
 However, herein may be found the Conformity
 betwixt them and the Popes; and the fullfilling
 what is said in the Revelations, * *That the*
Second Beast would exercise the full Power of the
First. But this will more plainly appear by the
 following Parallels. The *Pagan* Emperours
 and *Pontifs* drew Subsidies and Tribute from all
 the Provinces of the World. The Popes, in
 like Manner, have the Money called *St. Peter’s*
Pence; and all *Europe* pays them Tribute. Those
 determined the Right of Fiefs, due to the feu-
 dal Lord, in Case of a Change of Lord : These
 have, in like Manner, order’d *Annates*, which
 make all Ecclesiastical Lands, Fiefs of the Pa-
 pal See; and draw the first Year’s Revenue of all
 Benefices newly conferred. Those laid Imposi-
 tions on Lewd Women, as appears from *Suetoni-*
us’s Life of Caligula and the Apology of *St. Jus-*
tin. It is well known These do the same at
Rome. Those, having conquered a Country,

* Apoc. XIII. v. 12.

obliged the Inhabitants to learn the *Latin* Tongue, as a Token of their Subjection; These have, in the same Manner, compell'd all the Churches depending on them, to perform their Service in *Latin*, as a Sign of their Dependance.

* The Emperors, by their own Authority, allowed any one to kill all Those whose Bodies were devoted to the Infernal Deities. The Pope, in the same Manner, gives Dispensation, to Those, who are mov'd with a true Zeal for the Catholick Religion, to kill all Excommunicated Persons. The Emperours and Pagan Pontiffs wore Cloathing and Shoes of Purple. Their Senators were also habited in the same Colour. The Pope wears the like Vestments and his Shoes are the same; as may be seen in the *Sacred* † *Ceremonies*. The Cardinals, who compose his Senate, (whom Pope *Pius II.* called Senators of the City of *Rome*) are also clad in Purple. If the Reader has a Mind to see this Conformity more at large, he may read what * ‡ *Lipsius* hath observed in his Tract of the *Roman Grandeur*.

Whoever has been at *Rome* on the Day of the Coronation of a Pope, when he is carried in Triumph, from the Palace of the *Vatican* to the Church of *St. John de Lateran*, and has seen the Magnificence of what they call the *Cavalcata*, may imagine, they have seen the grand Triumphs of the *Roman* Emperors. All is then

* Rosin. Antiq. Rom. Lib. I. ch. XVI. causa 23. qu. 5. cap. Excomm. † Lib. I. VI. i, || Lips. l. IV. I. de admir. seu de Magni, Rom.

done with at least as much Shew and Ostentation: And as These threw Silver and Gold by Handfuls to the Populace, the Popes use the like Liberality, strewing the Streets they pass along with Pieces of a New Coin; on one Side of which is the Pope's Name and Coat of Arms, and on the other the Images of *St. Peter* and *St. Paul*.

* The Emperours and Heathen Pontifs sent to their Allies (as Acknowledgments of Good Offices by them done to the *Roman* Empire) an Ivory Staff, a painted Gown, or some such small Presents. The *Pope* imitates them herein, sending to Kings and Princes, affectionate to his See, sometimes a Rose, sometimes Gloves, or a consecrated Sword, or *Agnus Dei*.

But the most odious Conformity is the Homage both have required. To Those was given the Appellation of God. *Virgil* styles *Augustus* thus in his first Eclogue. And *Suetonius*, in the Life of † *Domitian*, assures us, that Emperour arriv'd to such an Excess of Arrogance as to require his Lieutenants, when they issued out an Edict, by his Command, to use therein the Words, *The Lord our God commands it*. It cannot be denied, that the *Pope* is so treated. you may read it in || *Freissard*. *As there is but one God in Heaven*, says he, *there cannot, and of Right there ought not to be, more than one God on Earth*. *Pope Nicholas* gives himself that Ap-

* Tac. Ann. Lib. IV, † Cap. XIII. || Tom. IV. X.
Deer I. Part dist. XCVI cap. Satis evidenter.

pellation in the first Part of the Decretal. *It is clearly enough demonstrated, that the Pope can neither be tyed nor loosened by the secular Power, as it is evident, that the Pious Prince Constantine called him God, it is thence manifest, that God cannot be judged by Men. Augustin Steuchus, Bishop of Chisanne and the Pope's Library keeper, a Man (saith Possevin in Aparat.) worthy of Eternal Remembrance, and the true Ornament of ITALY, after having cited that Canon, insults his Adversary Laurens Valle and tells him, * Thou hearest, that the Sovereign Pontif hath been called God, and held as a God, by Constantine. That, say I, was done when he honour'd him with that fine Edict, and worshipped him as a God, conferring on him, as much as in him lay, Divine Honours. I omit many more Passages, which have been mention'd by others, and shall only add that of du Perron; who, in his Letter of Thanks to Clement VIII. for his Promotion to the Dignity of Cardinal, flatters him with these Words, I have ever reverenc'd your Holiness as a God on Earth. In a Word, as the Emperour † Julian, surnamed the Apostate, on the Medals and Coins he had stamp'd, would always be represented, either under the Figure of the God Serapis, or jointly with Serapis; in like Manner the Pope would always appear either as a God, or as his Vicar.*

The Emperours and Pagan Pontifs were worshipped, as *Aurelius Victor* assures us of

* Aug. Steuchus de Donat, Const. † Baron. Tom. 4, 88.

Dioclesian. The same Honour is paid to the *Popes*, not only in the Conclave immediately after their Election, but on many Occasions besides as, among others, at the Beginning of the Papal Masses, where the Cardinals and Ambassadors go to pay their Obedience, which is stiled, going to the Adoration. Cardinal *du Perron*, in the Letter above cited, addresses himself to *Clement VIII* in these Words, *There are none of those, your Holiness hath exalted to the sacred Dignity of Cardinal, who embraces, reveres and adores your Holiness with more Affection than my Self.*

The last Excess of the ancient Emperour's Pride, was, that Some of them have required their Feet to be kissed, as *Caligula*, and *Heliogabalus*; which others of them refused, as an Honour, which ought not to be rendred to a mortal Man. The *Popes* are not so modest, for they have sometimes seen even Emperors at their Feet. * *When Cæsar* (saith the Book of Sacred Ceremonies) comes near the Steps of the See, he bends his Knee; and when he is come to the Feet of the Pontif, he kisses them devoutly, in Honour of the Saviour. And in another Place of the same Book, *The Cardinals invest the new elected Pope, with the precious Scarlet, the Cope, and the Mitre, adorned with Gold and Jewels, and make him sit on the Altar* (which is the most sublime Place of Adoration) and all come by Turns to pay their Obedience, kissing his Feet, his Hands and Mouth.

* Cer. Sacr. V. cap. III. Lib. 1. fo. 8. Venet Edit: 1516. cum Priv. Leon

Before I close this Chapter, I will take Notice of a Conformity which is somewhat diverting. It is, that as the *Pagans*, the true Descendants of *Shem*, who exposed his Father's Nakedness, fill'd their Histories or Fables with the Crimes of the Gods, stigmatizing *Saturn* as a Devourer of his Children; *Jupiter* as a Tyrant and ambitious Usurper, who had dethron'd his Father for the Sake of Empire; an Adulterer, Incestuous and a Sodomite. *Mercury*, in the Records of the Poets, passes for an arrant Thief; and *Venus* for a Prostitute. In like Manner, the greatest Devotees of the *Popes*, who speak of them as so many Gods on Earth, cannot forbear branding them with the blackest and most horrid Vices. *Genebrard*, Archbishop of *Aix*, one of the most Obsequious Devotees of the Court of *Rome*, is forced to own, in the 1000th Year of his Chronicles, that all the *Popes* of that Century were *Monsters*. * Cardinal *Baronius*, whose Devotion to that Court was not inferiour, could not forbear writing, *that in the See of St. Peter, on the Throne of Christ, Monsters had intruded, the vilest of Men in their Lives, entirely lost to all Morality, and in all Respects abominable*. Cardinal *Bellarmin*, speaking of *John XII.* who was deposed by the Emperour *Otho*, calls him *the † worst of all the Popes*; he could not better express his excessive Wickedness. It is much the same as if he had called him with *Platina*, *The most Profligate of all Men, or ra-*

Ham

* Baron. in Ann. 897. 4. † Bell. de Rom. Pont. Lib. II. cap. XXIX.

ther

ther a Monster. Luitprand gives us the particular Crimes of which he was convicted in a full Council, (*viz*) * That he conferred Orders on Deacons, in a Stable; that he sold Bishopricks to the highest Bidders; that he converted the Holy Palace into a Brothel; that he ravish'd the Women who came in Devotion to Rome, in the very Churches of the Holy Apostles, Widows, Married Women or Maidens; that he drank the Devil's Health; that at Cards, he invoc'd *Jupiter, Venus* and *Dæmons*; and that, in short, he was slain in the very Act of Adultery. Mathew *Paris* acquaints us, that *Hildebrand* or *Gregory VII* on his Death Bed called the Cardinals about him and owned that, at the Instigation of the Devil, he had provoked the Wrath of God against Mankind. † All the ancient Historians assert, that *Sylvester II.* was a Magician, and that he had sold himself to the Devil, on Condition he would grant him all his Desires; which having for some Time obtained, the Devil at last tore him to Pieces. || *Mezeray*, a modern Historian, and very inveterate against those whom he calls *Huguenots*, writes thus of the Manners of *ALEXANDER VI.* *Never was the sacred Tiara so much dishonour'd by any Man as by this. He had no Faith, either for God or Man. He trod Religion under Foot: prostituted Honours, and sold all Rights whether Divine or Human to the highest Bidder. Whilst he was a*

* Luitp. 2. Lib. VI. † Sigebert Hermanus Krantzius fasciculus Temporum. || Mezeray in the Life of Charles VIII.

Cardinal, he had, among other Mistresses, one nam'd Vannoffa, by whom he had four Sons. He called his Bastards, not Nephews, as others did, but Sons. He had, besides, a bastard Daughter, called Lucretia, to whom he was * Father, Father in Law, and Husband. Charles VIII. King of France being come to Rome, all but two Cardinals came about him, telling him, that God had brought him there, as by the Hand, to undertake the Defence of the Church against the Violences of Alexander Borgia; who having obtain'd it by Dint of Money, perpetrated daily in the Apostles' See the same Villanies by Means of which he had ascended it; worthy Successour, not of St. Peter, or St. Paul, but of the Traitor Judas, or sacrilegious Simon; rather allied to the Alcoran than the Gospel; who with his Train of Bastards, like a Tyger with his Whelps, was spotted with all Kinds of Infamy. This Monster, the vilest Wretch of that Age (saith the same Author pag. 306) died of Poison, which he intended for Cardinal Adrian, whom he entertain'd at Supper; the Butler, through Mistake, filling to the Pope, out of the Bottle in which was the deadly Mixture for the Cardinal.

All Historians represent that Pope in the same execrable Light; as they do likewise Julius II. his Successor; for Pius III. is not reckon'd; his Reign lasting but Twenty Seven Days. The good King Lewis the XII, took Julius II. for Antichrist; causing both Gold and Silver-Money to be coin'd, with this Motto on the Re-

* Thais Alexandri. filia sponsa nurus.

verse, *Perdam Babylonis Nomen. i. e. I will destroy the Name of Babylon.* In a Word, as *Jupiter* dethron'd his Father, so have Popes persecuted and depos'd one another. Thus * the Rage of *Stephen VI.* against *Formosus*, his Predecessor, was so wild and unbounded, that he sought and obtain'd a Decree in Council, that the Body of *Formosus* should be dug up and despoil'd of its Pontifical Robes, and be interr'd amongst the *Laity*; and that the Two Fingers, with which he had perform'd the Acts of Consecration, should be cut off. *Servius*, who came next, had that poor Carcass taken up a new, and thrown into the *Tiber*, after cutting off the Head. Twenty Two Schisms are reckon'd to the Year 1378, of which the greatest (which lasted 50 Years) began, when one of the Popes settled at *Rome*; the other at *Avignon*. They thunder'd out *Anathema's* against each other; and calling one another Heretick and Antichrist, took up Arms and fill'd all *Europe* with Blood and Confusion.

C H A P. III.

Of the Sundry Orders of Ecclesiasticks, and their Revenues. Of the Monks, Hermits &c. Of their Vows, Cloathing, and Austerities.

THE High Priest of the *Pagans* had under him a great Number of People con-

* Platina. † Laetan. Lib. V. cap. XX.

secrated to the Service of Religion. He had, in the first Place, his † Grand Sacerdotal College, of which his Council consisted, and with whom he deliberated on the most important Affairs of his Office. Upon this Model the *Pope* hath his College of Cardinals. *Blondus* observes this Conformity. ‡ *The College* (saith he) *of the Roman Pontif was composed of Five grave Priests; in Imitation of which, it appears the College of Cardinals of the Church of Rome is composed of three great Priesthoods. There were, besides the Members of this Grand Sacerdotal College, others under the Sovereign Pontifs, some of which were called Great, as are now the Primates, Archbishops and Bishops. There were others inferior, called Curio's, who had each an Inspection over a certain District or Parish; as are now our Curates, whose Name is derived from Curiones. There were besides these, a vast Number of Flamins; that is, Priests who attended the Sacrifices, and such there are, in greater Numbers, at this Time. The Abbot Marolles acknowledges this Conformity. || To begin with the Priestly Dignities; Is it not true saith he (directing his Discourse to the Archbishop of Ambrun) that the ancient Romans have had their great Pontifs and their inferior Priests, such as the Flamins, the Arch Flamins, Salii, Luperci, the Augurs, and many others, not to omit the Vestals, who vowing a perpetual Chastity, had*

† Livy Lib. I. ‡ Blondus Rom. Triumph Lib. II p. 31.
|| Mem. de Mar.

a very great Resemblance with our Nuns. And even the Name Pontif, is it not derived from the Necessity they were under of passing over the Bridge Sublicius.

The Vestments of the present Ecclesiasticks have been form'd from the Pattern of those of the ancient Pagans. The Crosier, or Bishop's Staff, is borrow'd from the *Lituus*, which their Pontif made use of when they perform'd their Sacrifices; and * *Augurs*, when they consulted the Flying of Birds. The Shape of the *Lituus*, exactly like the Bishop's Crosier, is to be seen on the Antique Marbles, or Medals. The *Amict* or *Domino's* of the Bishops, also came from thence; for the Pagan Pontif never made any Sacrifice without his Head being cover'd with an *Amict*, which they called in Latin || *Orarium* or *Superbumerale*. They wore also an § *Albe*, as the Priests do when they go to say Mass; and the *Flamins* wore a Gown made like the Cope our Priests wear in the Churches, saith *Du Verdier* in his Lessons. *Stola* is in Imitation of that which was put on the Back of those Victims which were led to the Altar. The Pelt, which the Canons wear with the Furr outward, came from the Custom of the Pagan *Victimarii*, that is, of those who killed the Beasts in Sacrifice, who took their Skins and put them over their Heads, with the Furr outward. We have for this Conformity of Vestments, the Authority of a Cardinal and an

* Livy Lib. I. || Plutarch. in Ant. § Feneſtella. cap. V.

† Lib. II. Cap. IV. p. 89.

Abbot. *Cardinal Baronius* (saith *Marolles* in his *Memoirs*) hath observed on the 44th Year of our Lord, that the Ancient Pagans wore the Surplice and the Pastoral Staff, called *Lituus*, that they used the Ring and Mitre; that the *Flamins* or Priests, who sacrific'd, were cloathed with a Vest of fine Linnen, called by the Latins *alba Vestis*. And *Juvenal* in his 6th Satire asserts, that the great Priest of *Anubis*, surrounded with a Crowd of other Priests, cloathed in fine Linnen, with a Bald Head, deserves the first Rank and Supreme Honour above others.

§ The Revenues of the Clergy arise from the same Spring with those of the Pagan Sacrificers. For These had in the first Place the Offeritory, that is, the Offering which the Devotees offer'd to the Gods, which they carried away for their own Use; but whereas these Offerings were only casual, that there might therefore be a settled Fund, *Numa Pompilius* made a Foundation of a public Revenue for the Maintenance of the *Pontifs*, *Augurs*, *Salii*, *Feciales*, *Curiones*, or Curates, *Vestals*, and generally for all those who attended on Religion. In Imitation of him many Private Persons consecrated their Estates to the same Use; so that there were rich Benefices by Foundation. And these Benefices were, as now they are, some at the Presentation and Collation of the Prince, or of the Senate; or of the College of *Pontifs*; † others at the Presentation of Private Men, who had the

* *Blondus Rom. trium. Lib. II. imit.* † *Tit. Liv. l. IX. Cic. de Leg. l. 1.*

Right of Patronage ; whether they themselves or their Predecessors founded them. There were then, as there are now, Abuses committed; the Sovereign Pontif granting Licence for one Person to enjoy two Benefices, for * *Livy* assures us, that *Fabius Maximus* had that Privilege. The third Spring of the *Pagan* Clergy's Revenues, and particulary those of the Sovereign *Pontifs*, was the *Annates*; that is to say, the first Fruits of the vacant Benefices, which they either gave, sold, or bestowed. The Fourth arose from *Obits*, Anniversaries, Legacies and Donations made by the Wills of Those who desired, that Sacrifices and Prayers should be offer'd to the Gods, for the Repose of their Souls; which is verifed in our Days by the † Monuments and the Sepulchres of the ancient Idolaters. In a Word, they had the Fines, Condemnations and Confiscations which the High Priest caused to be decreed to them, as may be found by what happen'd to *Cicero*; whose House and other Estates, after his Banishment, were confiscated, and given to the College of Priests, and the Revenues thereof consecrated to the Maintenance of Sacrifices in the Temple of the Goddess *Liberty*. All the World sees, that the Clergy of our Days have heaped up vast Riches, and daily increase 'em by the same Means. The Liberality of our Kings, and more particularly, that of *Charlemain*, and of *Pepin*,

* *Tit. Liv. Lib. XXX. Suet in Claudio.* † See the Inscriptions collected from the old Marble Monuments in *Blondus Rom. Trium. Lib. II. p. 33.*

hath laid the Foundation of their Treasure. *The Kings and Emperors* (saith *du Choul*, towards the latter Part of his Book) made Gifts, like those we now call *Royal Foundations*; and of which the Priests received the Rents by the Hands of Collectors; as now our Priests do from the Receivers of the Domain. Besides this Spring, which never dries up, there daily fall Masses, Obits, Anniversaries, Dispensations, Plurality of Benefices, Vacancies, Deposits, Offerings, Fines, Confiscations and such like Revenues; which, as so many Rivulets, serve to maintain the grand Stream of Treasure,

The Heathens, besides their High Priests, their Priests, their Curates, and others, which were invested with the Care of Religion, had fundry Convents or Societies of Religious Men and Women, who took upon them the Name of the God or Saint to whom they devoted themselves; and whose Rule they observed. One was called *Quirinals*, from *Quirinus* or *Romulus*; the others, *Diales* from *Jupiter*; *Martiales* from *Mars*; *Vulcanales* from *Vulcan*; *Vulturales*, *Florales*, *Pomonaes*. There were Religious Men of the Society of *Augustus*, Brothers of *Hadrian's* Society, of *Antoninus's*, of *Aurelius's*. They called one another Brother, (saith *Alex. of Alexandria*) because they were united together by a reciprocal Charity and Covenant. They called one another Companions, by Reason they were all Equals, and joined in one Fellowship. Is not the

† Alex ab Alexd. Genial Lib. I. cap XXVI.

same Thing seen in our Days, in the many Orders of Religious, of both Sexes. Some take the Name of *Jesus*; as the Jesuits. Some take the Name of Men, whose Rule they follow; as the *Augustins*, so call'd from *Augustin*; *Benedictins*, from *Bennet*; *Franciscans*, from *Francis*; *Dominicans* from *Dominic*; and *Celestins*, from *Celestin*. This cannot have been done in Imitation of the Primitive Christians for they never called themselves *Jobnians*, *Paulins*, nor *Barnabites*, from *John*, *Paul* or *Barnabas*: neither by the order of the Apostles; for when it happen'd at *Corinth*, that One said, I am of *Paul*; another, I am of *Apollos*; St. *Paul* censured them for it. *Who is Paul? and who is Apollos? saying further, One planteth, another watereth, but God gives the Encrease, &c.* But herein the Christians have followed the Footsteps of the Heathens, as is owned by * *Polid. Virgil*. After mentioning the sundry Religious Societies of the Pagans, he saith; *from hence I dare affirm, without Hesitation, that our Popes, who have always studied to draw Men, especially the Romans, from those vain Societies, to a Manner of Living more pure and more certain, by an Establishment more holy; have induced Men to form Societies, which are not only very numerous throughout the Earth, but daily encreasing.*

Of the Friars among the Romans, some had Revenues, as those called the Brethren of the Country, who were instituted by *Romulus*. The

* Pol. Virgil de Invent Rerum Lib. VII. cap. VI.

Quirinals and *Vestals*, of whom *Livy* saith
 * *That Numa Pompilius having founded them,*
he settled for them a Revenue on the Public. The
 others were *Mendicants*, as the *Friars* of the
Great Mother of the Gods, who going through the
Roads and Streets, (as *St. Austin* saith) || *exacted*
from the People that whereupon they lived shame-
fully. † *Apuleius* makes a pleasant Description
 of them under the Name of his *Golden Ass*, and
 exposes their Cheats, Rogueries and Hypocrisies,
 by assuring us how under the Pretence of Devoti-
 " on, They laid up Money, Casks of Wine, Milk,
 " Cheese, Wheat, Barley, Roots, &c with the
 " utmost Avarice, putting all that was given
 " them in Baggs, which they carry'd with them
 " for that Purpose, and thus strolling about,
 " they plunder'd the Country." *Lucian*, in his
Treatise of the Goddesses of Syria, makes also
 Mention of them. " none else were permit-
 " ted to beg, the *Roman* Laws prohibiting it
 " all others; because (saith *Cicero*) it fills the
 " Mind with Superstition and exhausts Families.
 In the *Romish* Church there are, as all the World
 knows, two Sorts of Monks; some are rich and
 have great Revenues; such are at *Paris*, the
Friars of St. Victor, those of *St. Germain*, of
St. Genevieve, and the *Celestins*; the others, Pro-
 fessors of Beggary, as the four *Mendicant*. Or-
 ders. ‡ *Polidore Virgil*, as good a *Roman* Ca-
 tholick as he was, could not forbear comparing
 them to the *Priests of the Great Mother of the*

* *Tit. Liv. Lib. I.* || *Aug. de civit. Dei Lib. VII. cap. VI.*
 † *Metamorph. Lib. VIII.* ‡ *Pol. Virg. Lib. VII. cap. VII.*

Gods. " Posterity (saith he) rather retains the
 " bad Institution than the Good. This appears
 " in many Things, and especially in the Arti-
 " fice of the ambulant Mendicants. There
 " were, among the Ancients, a Sect of People,
 " who, under the Pretext of Religion, strol'd
 " from Province to Province, getting Money or
 " other Things. These carried with them
 " Images of their Gods, giving the People to
 " understand that the Gods would be propi-
 " tious to those who gave, or would give them
 " something. There is at this Time a Sect of
 " Cheats, Enemies to Labour, the more in-
 " wardly dissolute, as they endeavour to shew
 " outward Sanctity, perfect Imitators of the
 " Goddess's Priests, who, with a fraudulent
 " Piety, calling themselves the Servants of all
 " the Saints, fully trained up to all Kinds of
 " Imposture, go rambling round the Towns
 " and Villages, begging of the easy Country
 " Men, some, for the Building of a Church, o-
 " thers, for buying Cloaths, others, for Food
 " for the Poor, others, for the Redemption of
 " Captives; some again, for the bringing up of
 " Foundling Children. By these Means they
 " get from one, a Sheep, from another, Wool;
 " a Lamb, from others; a Hen and Eggs from
 " others; from One, a Hog, or Gammon, and
 " from another Cheese or Flax. &c. And the
 " better to deceive, they draw out of a Box,
 " the Reliques of Saints, or Apostolick Letters,
 " or Signatures, worn out with Age and often
 " handling; and offer them with great Venera-
 " tion

" tion to kiss, to those who give them some-
 " thing ; promising, as a Recompence of their
 " Gifts, eternal Life." * *Ludovicus Vives*, in his
 Commentaries on *St Austin's* Treatise of the Ci-
 ty of God, where that Doctor speaks of the beg-
 ging Priests of the Mother of the Gods, exclaims
 thus " What would *St. Austin* now say, should
 " he see, in our Days, rich and opulent Socie-
 " ties begging Alms of Those to whom they
 " ought rather to give, of that which they
 " abound in, and are gorged with. The Giver
 " nibbles Dry and brown Bread, and finds no-
 " thing but Herbage on his Table, and Water
 " in his earthen Vessels : He is surrounded with
 " many Children, for whom he labours Day
 " and Night with continual Anxiety. But the
 " Rich Beggar, who receives, fills himself with
 " white Bread, with Partridges and Capons, and
 " drinks the best of Wines.

The Cloathing of the Monks being different
 from that of the Common People, is a similar
 Affectation with the antient *Greek* Philosophers;
 who endeavour'd to be distinguish'd by their
 long Beards and long Cloaks. *Had they not dif-*
ferent Habits, saith † Bellarmin, they could not
be known from others. ‡ *Socrates*, in his Eccle-
 siastical History tells us, that *Eustatius* the He-
 retic was the Introducer of these superstitious
 Habits amongst the Christians, in Imitation of
 the Heathen Philosophers. *He wore the Habit*

* Lib. VII. cap. VI. † *Bella de Mon.* Lib. II. cap. XL.

‡ *Socrates* Lib. II. cap. XXXIII. *Hierom ad Bella,* pag. 49
 50. Tom. I.

of a Philosopher (saith he) and oblig'd his Followers to wear Cloaths of an uncommon Fashion. Would you know the Make of those Cloaths and their Conformity with those of our Monks, read the Description St *Hierom* makes of them. You have the Verbal Translation of it in his Epistle to *Eustatius*. " Let not your Cloaths (says he) " be too much affected, or too fordid. Let " them not be remarkable by any Variety, that " People may not stand to gaze and point at " you &c. And a little lower; Some there are " who affect a dejected Countenance, that the " World may take Notice that they fast; who, " when they are looked on, sigh, cast down their " Eyes, cover their Faces, and scarce leave " Room for one Eye to see. They wear black " Vestments with a Girdle of Sackcloth; they " affect to have dirty Hands and Feet, their " Belly alone, because that cannot be seen, is at " full Ease, &c. Some there are who cloath " themselves with Hair Shirts; with Cawls art- " fully made, to affect Childish Innocence. Thus " accoutred, you would take them for Owls or " Buzzards. Is not this a pleasant Description of the Monkish Cloaths? You cannot but observe, that those People cloath themselves with those Monks Cloaths, to shew they are returning to Childhood. This is the very Mystery our Modern Monks contemplate in their Cawl.

† The Cawl, (saith *Bellarmin*) sheweth " the childish Simplicity; to which the Monks " desire to return; for sucking Children have

† Bell. Ibid.

" their Heads cover'd with some Vails as with
 " a Cawl : " After *St. Hierom* hath thus descri-
 bed the Dress of the superstitious Women of his
 Time, he passes to that of the Men. " That it may
 not be imagin'd, (says he) that I dispute with
 " Women alone, I, in like Manner, shun those
 " Men, whom you find girt round with
 " Chains; who have Goat's Beards, black
 " Cloaks, and bare Feet; enduring the Cold.
 " All these are Arguments of the Devil. Such
 " was once *Anthony*; such was *Sempronius* at
 " *Rome*, whom he made to suffer. These Peo-
 " ple making their Ways into Noble Men's
 " Houses, abuse the Women; and being loaded
 " with Sins, make Shew of a dejected Counte-
 " nance, and feign a long Fast, whilst they se-
 " cretly fill themselves with Meat and Drink
 " in the Night-Time." You have here, a true
 Picture of our Modern Monks; who, as well as
 those of *S. Hierom's* Time, have form'd them-
 selves after the Model of the Pagan Philoso-
 phers. Had the Painters read this Passage,
 they would not, as usual, represent *S. Hierom*
 with a Cawl, a Goat's Beard, and bare Feet;
 for there is not the least Appearance, that he
 would reprove in others Things he found in
 Himself. I will add, to what I have now said,
 what *Minucius Felix* relates of some Devotees
 amongst the Heathens. *They go bare-Foot in*
Winter, (saith he) *and wear extravagant Head*
Coverings. Is not this the true Equipage of
 our *Capuchins*? All the Rules of their Con-
 vents, their Vows, and their Austerities, are
 but

but, as the rest, an Imitation of Paganism. Such is the Silence, so much recommended by all the Founders of Religious Orders, and which is most strictly observed by the *Carthusians*; who pass almost all their Life-time without speaking. When they go forth from their Cells, and eat all together at the same Table, they dare not speak with those they sit next, nor even look on them. One would be apt to think, that they became mute from the Fish they commonly feed upon. All this comes from the † School, of *Pythagoras*; who taught, that Silence was something Divine, and who enjoyn'd his Disciples religiously to observe it for five Years. Perhaps, the Pope has taken out of that School, the putting his Hand on the Mouths of the Cardinals, newly promoted, at their first Meeting, to teach them to keep Silence.

The Vow of Poverty flows from the same Source; for there is no Appearance of it, either from the Example of the first Saints in holy Writ, or in the Conduct of the faithful in the first Ages of Christianity; but in that of the Heathen Philosophers, who, as || *Laetantius* affirms, *threw up their Estates and renounced all Pleasures, that so being naked and disburthened, they might follow naked Virtue.* Thus did § *Antisthenes*, who selling all he had, distributed it publicly, reserving to himself nothing but a Cloak. † *Diogenes*, his Disciple, did the same; for, that he might attend his Meditations with-

† Diogen Laert. in vita Pythag. Lib. Cerem. || Laeta. Lib. I. cap. I. § Hieron. adm. Jovin. Lib. II. † Diogenes Laert.

out any Impediment, he forsook all he had, except a Wallet, a Cup, and a Staff. Thus || *Crates*, as *S. Hierom* relates, going to *Athens*, to attend the Study of Philosophy, threw into the Sea a great Sum of Gold, thinking it impossible to possess Riches, and Virtue at the same Time. All the World knows the excessive Praises the *Stoicks* gave to Poverty, and the Advantages that resulted from it. § *Would you* (saith *SENECA* to his dear *Lucilius*) *fill your Mind with fine Conceptions? Be poor, or live as if you were so. Let your Bed be of Straw; your Cloaths of Hair Cloath, and your Food, Brown Bread; Bating the Brown Bread, one would take This to be an Old Capuchin tutoring a Novice. He adds, Let us make our Selves familiar betimes with Poverty. When we shall have found how supportable a Thing it is to be Poor, we shall be Rich with the less Anxiety. He alone is worthy of God who can despise Riches. There is this further Conformity betwixt this Philosopher and the Monks, that as Seneca spoke in Praise of Poverty in the Midst of Affluence; in like Manner do these make Vow of a feigned Poverty; which doth not deprive them of the Necessaries of Life. They may very well say, with the Parasite in Terence, * Omnia habeo, neque quicquam habeo. Cum nihil est, nihil desit tamen: I possess all Things, tho' I have Nothing. I have Nothing, and yet do not Want. The first Imitators of the Stoicks were the Essenes, among the*

|| Hieron. Ep. 13. ad Paulin. § Seneca Epist. XVII. 2. & 18. 2. & passim. * Ter. in Eunuch.

Jews, whom || *Pliny* calls a *solitary Society*, without *Women* or *Money*; then the *Manichees* among the *Christians* (if they may be reckon'd such) for they boasted, as *St. Austin* assures us, § " to
 " have cast off from them *Gold* and *Silver*;
 " not to carry *Money* in their *Girdles*; to content themselves with living from one *Day* to
 " another, not to take *Care* for to *Morrow*, and
 " never to torment themselves about what their
 " *Bellies* should be filled with, or their *Backs* be
 " cloathed. These were, as every one may discover, the *Patriarchs* of the *Mendicant Monks*, who, by their *Vows*, engage themselves in the *Curse* which *David* wished to his *Enemy*.
 † *Let his Children be continually Vagabonds and beg; let them seek their Bread also out of their desolate Places.*

Celibacy is of no better *Extraction*. Every one knows in what *Esteem* it was among the *Heathen Philosophers*. * *St. Hierom* relates, that in his *Time*, the first *Ministers* of *Religion* among the *Athenians*, called *Hierophantes*, used to drink the *Infusion* of *Hemlock*, to make themselves *impotent*; and that as soon as they were raised to the *Pontificate*, they ceased to be *Men*. The same *St. Hierom* introduces a *Strick*, giving an *Account* of the *Egyptian Priests*, who saith, that they never mix with *Women* from the *Time* they had embraced the *Service* of the *Divinity*; and that in order to extinguish the *Flame* of *Lust*, they entirely abstained from *Flesh*, and

|| *Plin. Hist. Nat. Lib. 5. cap. XVII.* § *Aust. Cont. Faust. Lib. V. cap. I.* † *Psalm CIX. V. 10.* * *Hier. Lib. II. adv. Jovin.*

from Wine. * The Priests of the Great Mother of the Gods drank of the River of *Phrygia*; which put them into such a Phrenzy, that they castrated themselves; from whence they were called *Semi-viri, Half Men*. The Devil, who delights in Pollution, banish'd chaste Marriage from his Profane Altars, because it is the only Remedy God hath appointed against Incontinency. This Evil has, from thence, crept first, into the *Jewish Church*, where the *Essenes* abstained from Wedlock; as † *Josephus* and *Pliny* testify; They said, that in their Society, *None were born; notwithstanding which, (a Thing incredible) it had subsisted many Ages*; And the same has happened in the *Christian Church*, in order to fulfil the Prediction of *St. Paul*, in his First to † *Timothy*. We see, at this present Time, that which *Minutius Felix* reproached the Heathens his Cotemporaries with, *Some Temples locked up from Women; and others the Entrance whereof is forbidden to Men*.

The Abstaining from Meats is also a pure Imitation of the Pagans. *The Brachmans in India* (saith *du Choul*) admitted none into their Order, but such as would forbear eating Flesh or drinking Wine. *Seneca* assures us, that *Epicurus* fasted on certain Days. *Epicurus*, saith he, *who was so thorough a Proficient in Voluptuousness, that he read Lectures on it, passed certain Days without breaking his Fast; or laying*

* *Du Chouls of the Religion of the Ancient Romans.* p. 269.
 † 1. Cor. cap. VII. *Joseph* Antiq. Lib. XVIII. cap II. *Plin.*
Hist. Nat. Lib. V. cap. XVII. † *Tim.* cap. IV. v. 3.

out one Penny for his Repast. The Egyptians were no sooner initiated, than they abstained ever after, from Flesh and Wine. They eat neither Eggs nor Milk; calling Eggs a liquid Flesh; and Milk, Blood of another Colour. They slept on the Ground, having Palm-Leaves for their Beds, and a Bench for a Pillow: And they were two or three Days together without taking the least Sustenance. The Gymnosophists of India lived altogether on Apples, Rice and Flower of Wheat. The Priests of Jupiter, in the Island of Crete, now called Candia, abstained from Flesh, and all cooked Meats. The Priests of Eleusina observed strictly three Things commanded them by Triptolemus: The first, to honour their Father and Mother; the second, to worship and revere the Gods; and the third, not to eat Flesh. You may read this in * St. Hierom. To which I will add what De Marolles saith in his Memoirs; *The Heathens fasted to appease the Anger of the Gods*; witness this Line of HORACE, *Mane, die quo tu indicis Jejunia*. We read of Numa, that when
 “ he came to pray for the Corn, he abstained
 “ from eating Flesh, and was advis’d by the
 “ Senate, as Livy in his 35th Book says, that
 “ it was necessary to appoint a Fast in Honour
 “ of the Goddess Ceres. One may observe from these Passages, that the Abstaining from certain Meats (wherein the Church of Rome makes the Holiness and Merit of Fasting to

† Hieron adv. Jovin Lib. II.

confist) is a Superstition taken from the Heathens.

From thence also are derived the Scourgings and Austerities of the *Capuchins*, of the Penitents, and the Flagellating Brotherhood. He who was a Murtherer from the Beginning, hath taken Delight in anticipating the Torments of Mankind. Whatever Superstition may now do, it exercises on its Slaves no other Cruelty than in Ages past. The Hair-Cloth and the Stripes, which are in our Days valued at so high a Rate, are no other than the Customs of the Priests of *Bellona*; who drew Blood, which they received in their Hands to sprinkle it on that Idol, as *Tertullian* relates. That Author also acquaints us, that in his Time, there was a Festival at *Lacedæmon*, called *Flagellation-Day*; on which they used to scourge in a most cruel Manner before the Altar, five young Men, chosen from among the Nobility, and in the Presence of their Fathers, who exhorted them to suffer with Constancy. * A Monk, who Scourges himself, till he is all over bloody, before an Image or an Altar, gains by so doing the Reputation of a Saint. But did not the † Priests of *Baal* with more Reason deserve Canonization, who made Incisions in their Flesh with Knives or Lancets, before the Altar of their Idol, until the Blood gush'd out. Even Those who beat their Breasts with Stones, do no more than the Poor Man possessed, of

§ Tert. Apo. cap. IX. * Ibid ad Mart. † 1 Kings XVIII.

whom * *St. Mark* acquaints us, *that the Evil Spirit* tormented him so much that he beat himself with Stones. So that one may very well call these voluntary Penances Diabolical. *How!* (saith *Minucius Felix* to the Pagans) *You make Effusion of your own Blood before the Gods! You invoke them with the Orifices of your Wounds! It were much better for you to be Prophane, than Devout in this Manner! Who sees not, that they who commit these Follies, are disturb'd in their Senses.* And in another Place, *These are not Mysteries, but Butcheries.*

As to the Origin of Penitents, such as are seen in *Spain* and *Italy* (especially in the Week they call *Holy*) to walk the Streets, scourging their Shoulders, some with Chains, and others with Hooks; † *Polidore Virgil* derives it from the *Romans* and *Egyptians*. “ Those (saith he) “ whom you see, in the publick Processions, “ walk in Order, with their Faces cover'd, and “ their Shoulders torn, which they scourge “ with Whips, as becomes true Penitents, have “ copied after the *Romans*, who, when they “ celebrated the Feast, called *Lupercal*, marched thus Naked and Mask'd through the “ Streets with Whips. And if we must go “ farther to look for the Origin of this Verberation, I will affirm it to be deriv'd from the “ *Egyptians*, who, as || *Herodotus* tells us, used “ to sacrifice, with much Solemnity a Cow, to

* Chap. V. † Pol. Vir. Lib. VII. cap. VI. || Herod. Enterpe. See Mr du Moulin's Capuchin, p: 31 and 32.

“ the great Devil ; and, whilst the Sacrifice
 “ was burning , whipp’d themselves with
 “ Rods.”

The austere and wild Life of the Hermits in the same Manner an Imitation of the Pagans. I know very well, that some Christians, having been forc’d to fly to the Desarts to avoid Persecution, have insensibly accustomed themselves to that Kind of Life ; as *Paul the Hermite* of whom * *Hierom* writes, *that whilst the Tempest of Persecution rag’d, he retired to Mountains and desert Places ; and, as he there waited to see an End of Persecution, he turned the Necessity into Choice.* But the Christians did not commonly do so. They liv’d in Society ; and as to the Things of Social Life, they conformed to the Customs of the Places they lived in. From the Hypochondriacal Humour of the Philosophers is deriv’d the Love of Solitude and Desarts.

“ We live among you (saith *Tertullian* to the Pagans) “ we eat the same Meats, and use the
 “ same Cloathing, we have been brought up
 “ in the same Manner, and have the Necessa-
 “ ries of Life in common : For we are not like
 “ the *Brachmans* or *Gymnosophists* of *India* ;
 “ we do not retire into Woods, nor abstain
 “ from the Necessaries of Life ; we do not cast
 “ away any of the good Things, which the
 “ Providence of God hath produced for our
 “ Use ; we live with you in the World, and do
 “ not separate from the common Intercourse of

* *Hierom vita Pauli Eremitæ.* † *Apol. cap. XLII.*

“ Society.” These *Gymnosophists*, of whom he speaks, were a Sect of Bigots or Hermits, who liv’d in the most retired Parts of the Woods and Mountains, in a wonderful Austerity, according to St. *Austin’s* Description of them. * *They abstained from Women, (saith he) and philosophised stark naked in the Solitudes of India; from the Rising to the Setting of the Sun. They fixed their Eyes on the Sun, without moving them. They stood a whole Day on the one, or the other Foot, on Sands heated by the Sun. They endured, without shewing any Sign of Pain, the Coldness of the Snow.* One may with Truth call the Philosopher † *Diogenes*, the Dog, as he was surnamed; whose Manner of Life was very severe: For a House, he had a Tub; For his Covering, by Day and by Night, nothing more than his Cloak. His Wallet was his Grainery and Cupboard; and the Palm of his Hand his Bottle and Cup: He lived upon Alms. During the most scorching Heat of Summer, he would lay himself down on the hot Gravel or Beach of the Sea; and in the greatest Frost in Winter, he would, with his naked Body, embrace Stone Statues cover’d with Snow. In This he was imitated by St. *Francis*; of whom the Legend saith, *that when he was tempted with Carnality, he would take off his Cloaths, and cast himself naked on the Snow, making Balls which he applied to his Body, and calling them his Wife and his Maid.*

Those who know the Oeconomy of Con-

† Aust. Lib. XV. de Civ. Dei Plin. Lib. VI. Hist. Nat. cap. II.

* *Diogenes* laert.

vents, and the secret Punishments impos'd there on the Brothers, who have committed some great Fault, may perceive, if they have read *Plutarch's* Life of *Numa*, that the *Vestals* who had wronged their Honour were used in the same Manner; that is, they were let down into Dungeons, the Mouths of which being stopt up, they were there left to starve to Death.

It is on the Model of those ancient *Vestals*, that the Convents of Virgins, whom they call Nuns, and who make a Vow of Celibacy, have been instituted, as * *du Ghoul* owns. To enter into the *Vestals* Temple, (says he) was interdicted to the Men, as it is to enter into the Convents of our Nuns, which are reformed. The Chief of the *Vestals* was called *Maxima*; as among our Nuns, the Abbess. Their Duty was to keep the Sacred Fire always lighted; and if it went out by Accident, they were punished by the High Pontif; altho' it was yearly lighted up a new, by the *Vestals*; as, to this Day, is done on the Consecration of the Easter Taper.

In fine, the Tonsure of the Priests and Monks of our Days, is an Imitation of the ancient Priests, of *Isis*, whose Heads were shaved, as you read in || *Apuleius*. § *St. Epiphanius* also testifies, that the Priests of *Serapis* at *Athens* were shaved. This Ceremony is very ancient among the Pagans, since God made an Ordinance, *Levit. XXI.* which is repeated *Ezek. XLIV. 20.* where the Priests and *Levites* are

* p. 216. || *Apul. in Asino Aureo.* § *Epiph. Her. 64.*

forbid to shave their Heads in a Round; * for such is properly the Signification of the Hebrew Word, as *Rabbi Solomon*, according to *Buxtorf*, hath remark'd. But the Imitation of the Gentiles hath been preferred to the Command of God. * The Abbot *Marolles* owns the Source of that Custom, when he saith, *we learn from Herodotus and Pliny, that the Priests had their Heads shaved after the Manner of the Egyptians. And the Emperour Commodus, if Lampri- dius speak Truth; had his Hair cut off, to offer it up, to the Image of Anubis.*

CHAP IV.

Of the Mass, and the Ceremonies depending thereon.

AS of Old, among the Greeks, when the Ceremonies of Worship to *Isis* were concluded, the People were dismiss'd by two Greek Words, signifying their Discharge; so the Romans, in Imitation of them, when their Devotions were over, discharg'd the People with the Words *Ite, Missio est*, or, *Licet*. as may be seen in *Apuleius*. † From *Missio*, by Corruption, is come *Missa*, Mass. "From thence, says *Polidore Virgil* (i. e. from the Sacrifices to *Isis* and from those of the Romans,)

* In his Mem. p. 210. † Apul. Lib. II. De *Asino Aureo*.

is derived the Custom of our People, after the Celebration of the sacred Things, to make the Deacon say, *Ite, missa est*; i. e. Every one is now at Liberty to depart.

It is believed in the Romish Church, that the † Host, (which is made of Wheat Flower) is a propitiatory Sacrifice for the Sins of Men; and that by the Offering which is made of it, God is appeased, and render'd propitious. This Belief is the Heart, and Soul, of the Romish Church. Whoever holds it, is a good Catholick; and whoever doubts it, is not a good Christian. * *It is the Centre of all Spiritual Exercises*, saith the Author of the *Introduction to Civil Devotion*, the *Sum of a devout Life*, the *Sacrament*, to which all others pay Homage; the *unbloody Sacrifice*, the *Completion of all others*, the *Sea*, from which all *Graces flow*, the *End of all Devotion*, the *most excellent Homage the Earth can pay to Heaven*, or the *Creature to his Creator*; the *greatest of all imaginable Actions* || the *most sublime Oblation which can be offered to the Eternal Father*. X Yet this Sacrifice, so holy, and so wonderful, is altogether of Pagan Invention. Let None be offended at this, for I may very safely assert it, after an Abbot, ‡ who is still of the Romish Church, and whose Book hath been printed at *Paris*, with Licence: He not only says it, but maintains it with formal Proofs very clear and positive. He mentions || *Tibul-*

† Cath. of the Counc. of Trent de Missa Sacra. || id ch. II.

* Acheminement à la Devotion Civile Lib. III. ch. I. X id ch. III.

§ Lib. III. ch. I. ‡ Marolles Mem. part I. pag. 215. || Lib. III.

Eleg. 4

lus, where he says, that the Deity is appeased with the sacred Bread, *Farre pio*, and *Plautus*, in his *Amphitryo*, where *Sofia* tells his Mistress, that she ought to have paid her Devotion to *Jupiter*, with Offering the Salted Cake, with Incense, *Jovi, aut molâ salsâ hodie aut Thure comprecatur oportuit*. *Virgil* in his 5th *Æneid*, says, that Reverence was paid to *Vesta* with Sacred Wheat. *Vesta farre pio & plena supplex veneratur acerra*. He adds farther, that these Words of *Horace* amount to the same Thing: *Farre pio & saliente mica*; and that *Tibullus*, in his Panegyrick to *Messala*, writes, that a small Cake or Morfel of Bread, appeases the Gods. *Parvaque cœlestes pacavit mica*. Above 200 Years ago a learn'd *Neapolitan* made that Remark: 'Twas * *Alexander* of *Alexandria*, who writes, that *Numa Pompilius*, was the first who instituted the unbloody Sacrifices, ordering that no Sacrifice should be made without new Meal: And that *Pythagoras* was of Opinion, that Nothing which had Life should be offer'd up to the Gods; and only Meal should be used; and that this was an Imitation of the Custom of the Egyptians, who appeased their God *Serapis*, not with the Slaughter of Beasts, but with Hosties of Bread, *PANEFICIIS*. You are desired to take Notice, that the Term *immolare*, which signifies to Sacrifice, is drawn from the Word *Mola*, the Name the Pagans gave to those little round Loaves, which they offer'd up to their Gods. I say small round Loaves for

* *Alex. ab Alexandri Genial dierum Lib. II. ch. XXII. at the Beginning.*

from them also the Form of the Hosties is deriv'd, as † *Du Choul* himself owns. *I have observed* (saith he) *the Romans used to eat, standing in the Temples, little round Pieces of Bread, which they did in Honour of the Gods, as is done at the Lord's Supper on Holy Thursday, in the great Church at Lions.*

The Priests before they celebrate Mass, ought to wash their Hands. This is the express Order of the *Ritual*, which saith, *Sacerdos, sanctum. Eucharistum administraturus, procedat ad altare, lotis prius manibus*; i. e. *The Priest, who is to administer the Eucharist, must wash his Hands before he approaches the Altar.* The Pagan Sacrificers were obliged to observe the same Thing, before they perform'd the Service. "The Ancients, saith *Eustathius* on *Homer*, wash their Hands, before they sacrifice. § *Hesiod* forbids Offering up Wine to *Jupiter* before the Hands were wash'd. And *Virgil* * acquaints us, that *Æneas* durst not touch the Gods, which he intended to save from the Sacking of *Troy*, before he had washed himself: *Donec me flumine vivo, abluero.*

It was the Custom of the Priests of Old *Rome*, to confess themselves, before they approached the Altar to offer Sacrifices; and to ask Pardon of the Gods and Goddesses, and of the Saints, requiring of them Things, just and reasonable; as *Pythagoras* declares in his *Golden Verses*, and *Orpheus* in his Hymns. This Nu-

† Pag 302. § *Hesiod Lib. opera & Dieriem.* * *Æncid Lib. II. circa finem.*

Numa Pompilius ordered should be observed among the *Romans*; holding, that the Sacrifice could not be duely celebrated, unless the Priest had purged his Conscience by Confession. This is practised in our Days by the Priests before they say Mass. * *Du Choul* hath remarked thi Conformity, " It was the Custom among " the *Romans*, says he, that whoever was to " celebrate Divine Things, in Order to purge " his Conscience, confessed he had sinned; " which were the first Words used at their " Sacrifices; as in our Religion, Confession " goes before the Divine Acts. For the Custom of the Sacrificers, before they sacrificed, was to confess themselves.

Numa Pompilius ordered, that the sacrificing Priests should be cloathed in White †. This Vestment was called *Alba*, and in our Days *Albe*, worn by the Priest, who saith Mass. Over the *Albe* he ordered, that the Sacrificers should wear a painted Tunick with a copper Pectoral; which hath been since turned into Gold and Silver. This is what was called a *Cope*. They used also a Veil, wherewith they covered their Head when they sacrificed, called *Amiick*. All the Ornaments, used in our Days, are of *Numa Pompilius's* Invention. True it is, that they have been mixed with some *Jewish*, as the *Stole*, the *Ephod*, the *Girdle*, and some few others.

The same *Numa*, as *Plutarch* observes in

his Life, order'd that the Sacrificers, should turn themselves round, several Times, in the Adoration and Salutation of the Gods. Whether This was to represent the Turnings of the Heavens, or because as their Temples fac'd the rising Sun, the Worshipper enter'd therein with his Back to the East, and turned first to that Side, and then towards the Gods; making by this Means a full Round, and compleating his Prayer by this double Adoration: Or whether, by these Turns or Changes of Posture, they design'd, what the *Egyptians* intended by Wheels, that sublunary Things never remain in the same State; and to teach us to be resign'd to the Will of the Gods, in the Ordering of our Destiny: But not to search farther into the Mysteries which the Heathens had in their Turnings, it is plain, that the Priests of our Days imitate them, when they say Mass; when they turn themselves, now towards the People, and then towards the Altar; as may be seen in the *Ritual*; acting very much like the Priests of *Baal*, of whom it is written, * *that they went Skipping round the Altar.* † *Du Choul* owns, that this Custom pass'd from the Pagans to them. *When the Priest was come to the Point of Sacrificing* (says he) *he convey'd his Hand to his Mouth and turned himself, as Priests do in our Religion.* ‡ *Polidore Virgil*, also acknowledges it, saying; *The Pagan Priests turned themselves in performing their Sacrifices, especially when they deliver'd Oracles, and when they*

* 1 Kings XVIII. † Page 175. ‡ Lib. V. cap. II.

were fill'd, (as they imagin'd) and agitated with the Divine Spirit. From thence, without the least Doubt, is descended to us the Custom of turning round at the Altar.

The Sacrifice, pretended to be perform'd in the Mass, ought to be done only in the Morning, because saith * St. Thomas; *You must work whilst it is Light.* John IX. and § Azor saith, *that to celebrate it in the Afternoon is a deadly Sin.* This is the common Opinion of † Doctors. But St. Thomas and his Followers had spoken more ingenuously, had they acknowledged, that herein the Church of Rome conformed it self to the Pagans. || Du Choul owns it. *It was a Ceremony, (says he) used by the Egyptians, to salute their Gods in the Morning, those of the Christian Religion have followed it by Saying the Office of Mattins, and retain what the Egyptians called the Hours, First, Second, and Third; which we have called Prime, Tierce, & Sexte.* And in another Place, *The Priests, with solemn Prayers, invoked the Gods with profound Devotion; for which Prayers they chose the Morning: the Egyptians holding that the most proper Time for Sacrifices. And their Opinion was, that their Gods then were more particularly attentive in the Temples to hear their Prayers.*

It was the Custom of the Egyptians to make Use of Organs, Flutes and other Musical Instruments, then in Use, during the Celebration of

* Thomas 3. part qu. 83. Art. 2. ad 4. § Lib. XX. ch. XXV qu. 6. † See Francol de Temp. hore Canon. 1 part ch. XLI.
|| Page 309.

their Sacrifices to the Gods. *No Sacrifices are perform'd without Musick, saith * Galen. And † Strabo assures us, that the Priests of Cybele, during the Sacrifices, made Use of the Sounds of Cymbals and Drums. These Things ‡ Arnobius ridiculed. Do your Gods (saith he, to the Pagans) take Pleasure in Musick? do they Delight in the Sounds of Cymbals and Drums. Do they imagine, Honour is paid them with the Sound of a Saraband! And is That capable of appeasing them, when they are very angry?* 'Tis very improbable, that this ancient Doctor would have thus rallied the Pagans, if in his Days Organs had been used in the Churches of the Christians; Antiphones, Collects, Graduals, Tracts, Secances and so many other Musical Performances, invented by the Popes, to serve as Ornaments in the Sacrifice of the Mass, had been so much as thought of by the Followers of Christ.

The Roman *Ritual* expressly enjoins, that there be, Night and Day, one or more Lamps, always burning before the Altar; and This is religiously observed in all Churches. This cannot be said to be done in Obedience to the Commands of *Jesus Christ*, or in Imitation of the Apostles and primitive Christians. True it is, they lighted up Torches when they met, but it was not by Day, nor before Altars, or Images, *which have Eyes and see not; but to light*

* Gal. Lib. XVII. de off. part. hum. Scaliger li. Poet. ch. XLIV. † Strabo Lib. X. ‡ Arnob. Lib. VII. in the Middle of the Book.

them in dark Nights, as they durst not meet in the Day-Time, by Reason of the Persecution; as appears from *Pliny the Younger's* Letter to the Emperour *Trajan*. This Custom took its Rise from the Pagan Superstition. *The Egyptians* (saith * *Clement Alexandr.*) *were the Inventors of Lamps in the Temples*. And to This, it is, that † *Blondus* alludes, when he saith, *that the Egyptians maintain'd in their Temples, a perpetual Fire, as being similar to the Nature of the Gods*. From them the Custom pass'd to the *Romans*; the principal Office of the *Vestals* being to keep the Fire, which was called *Sacred*, lighted in their Temples; and they perform'd no Religious Ceremonies without the Use of Lamps and Torches, made of a sort of Wood called *Tæda*. Perhaps they observed thereby the Maxims of *Pythagoras*, who directs, in one of his Symbols, *not to speak of Divine Things without Torches*. This Custom of keeping Lamps burning Day and Night in the Temples, was so much in Use among the Pagans, that the Fathers of the first Centuries often made themselves merry with it, as a ridiculous Superstition. || *If* (saith *Lactantius*) *they would but deign to look up to that Light we call the Sun, they would know, that God, who had given Mankind so bright a Luminary, needed not their Lamps*. *If that Circle, which, by Reason of its great Distance, appears no bigger than a Man's Head, bath so glaring a Light, that our Eyes cannot bear it; and if*

* Clem. Alex. in the Middle of the Book. † Blondus Rom. Triumph. Lib. pag. 4. || Lact. Lib. VI. cap. II.

the looking steadfastly on it for a small Time, occasions the Loss of Sight; what Light and Splendor must we imagine there is in God: Is it possible to suppose Those in their right Senses, who offer to the Author and Giver of Light, the weak Light of Tapers and Torches. The Custom of Offering up Tapers to God, was undoubtedly not then known amongst the Christians. For which Reason, was, that St. *Hierom* so angrily answers *Vigilantius*, who complained, that in his Time, that superstitious Ceremony begun to get Footing in the Churches. "We see (said *Vigilantius*) " that under Pretence of Religion, " the Custom of the Pagans to light up a Quantity of Flambeaux, whilst the Sun shines, has " been introduced into Churches. Is it to do " Honour to the Martyrs, and the Lamb of " God, (who, sitting on the Throne, surrounds them with the Brightness of his Majesty) that you light up to them your vile " Tapers" To this * St. *Hierom* replies, " We " do not light up Candles, whilst it is Day, as " you falsely alledge; but we, by this Means, " banish from us the Darkness of the Night. " If any one acts otherwise, it is in Honour to " Martyrs, to accommodate themselves to the " Simplicity of the Men of the Age, or some " bigotted Women, of whom it may be truly " said, that they are zealous for God, but not " according to Reason." The Council of *Eliberius*, held under *Constantine the Great*, at the

* Hier. adv. Vigil. cereos non clara luce, ut tu criminaris.

same Time with that of *Nice*, had already made an Ordinance to forbid the indiscreet Zeal of those Bigots, prohibiting, upon Pain of Excommunication, the lighting up Tapers in the Day-Time, as the Pagans did. * “ It hath been order’d, that no Tapers be lighted in the Day-Time in Burying Places. Whoever fails of observing this Order, shall be cut off from the Communion of the Church.

There is no solemn Mass celebrated without Incense, which is blessed by the Priest on the Altar of Incense, wherewith He himself is first perfum’d by the Deacon; then the Book which he holds in his Hand, and the Altar it self, on which the Sacrifice is to be perform’d. This was also borrow’d from the Pagans, who never sacrificed without Incense. And it was from its Use in Sacrifices, that the *Romans* gave it its Name; the *Latin* Word, *Thus*, which signifies *Incense*, being derived from a *Greek* Verb signifying to *Sacrifice*. And least it should be said with † *Bellarmin*, “ that the Christians have not taken the Ceremony of Incense from the *Heathens*, but from the *Jews*,” it is very easy to shew, that they follow not the *Jews* alone; but that they imitate the Pagans also, the latter using it in all their Ceremonies, as a Means proper to appease their Gods; witness this Distich of || *Ovid*:

*Sæpe Jovem vidi cum jam sua mittere vellet
Fulmina, Tibure dato, sustinuisse manum.*

* Can. XXXIV. † Bell. de Missa Lib. II. cap. XV. || *Ovid Fast.*
Lib. V.

That is to say, *I have often seen, that when Jupiter was ready to cast his Thunder, he stops his Hand when Incense was offer'd up to him.* * *Alex. of Alexandr.* assures us " that the *Egyptians* appea-
 " sed their Gods, not with Victims, but with
 Prayers and Incense. And *Arnobius* puts this
 Interrogatory to the Pagans of his Time. " We
 " ask you from whence, and how long, you
 " have had that Knowledge of Incense, so as to
 " believe, that it must be offered up to the
 " Gods ; and that it will be acceptable to 'em ?
Ecclesiastical History acquaints us, that in
 Order to try the Christians, they order'd those
 who fell under Suspicion, to throw some Grains
 of Incense into the Fire, in Honour of the Idols,
 which if they refused to do, they were put to
 Death. We read in sundry Epistles of *St. Cy-
 prian*, that those who had committed the
 Fault, called *Thurificatus*, were not admitted
 to the Peace of the Church, till after a long, and
 severe Penance. The Crime of Pope *Marcel-
 lin* is sufficiently known and own'd by all. He
 being brib'd with Money, as himself confessed,
 had the Baseness to offer Incense to Idols, by
 Reason of which he was condemn'd by the
 Council of *Sinuessa* (now called *Rocha de monte
 Dracone*). This pretended Head of the Church,
 who is said to be infallible, prov'd less so on this
 Occasion, than those brave Christian Soldiers, of
 whom *Theodoret* relates, that it so happening

* *Alex.* ab *Alexandro Genial dierum. Lib. II. cap. XXII.*

§ *Arno. Lib: VII.*

that they had thrown Incense in the Fire, when they received from the Emperour *Julian*, surnamed the *Apostate*, the Present made to the Soldiers according to Custom ; some of the Pagans having told them of that, as of a Ceremony and Sign of their Religion, they straightway run through the Streets of the City, crying out, they were Christians ; that the Emperour had most wickedly deceived them ; and that they were ready to blot out their Fault with their own Blood. They went on to the very Palace of the Emperour, complaining of the Imposition, and requiring to be burnt, to the End the Fire which had defiled, might purge them ; which so irritated the Emperour, that he condemn'd them to die ; but he soon recover'd from his Passion, and sent them his Pardon when they were on the Scaffold.

§ On Sunday, before the solemn Mass, the Priest is used to bless the Water ; which for that Reason is called *Holy* ; after which, he first sprinkles himself, and afterwards those who serve at the Office ; then the Altar and the People ; and *this Sprinkling*, (saith *Bellarmin*) *is a certain Expiation, and a Preparation for the future Sacrifice*. This Water is made Use of on many Occasions, from the Opinion, that it sanctifies all Things whereon it falls. For this Reason they sprinkle therewith the Flesh at the End of Lent, the blessed Bread, new Fruit, new Houses, and Beds ; in a Word every Thing that is to be blessed.

§ *Bellarmin de Missa Lib. II. cap. XV.*

People sprinkle it on themselves as * *Durand* assures us in his *Rationale*. The Virtue of this Water is not better accounted for than from the Prayer the Priest makes use of in the Consecration of it, which may be seen in the *Roman* Ritual, and is as follows : “ O God, who for the Salvation
 “ of Mankind hast founded the highest Sacra-
 “ ment in the Substance of Water, be propi-
 “ tious to our Prayers ; and pour forth the Vir-
 “ tue of thy Benedictions on this Element, pre-
 “ pared with many Purifications, to the End,
 “ that thy Creature serving in this Mystery, may
 “ have the Virtue and Divine Grace to expel
 “ the Devil, and repulse Distempers ; and All
 “ that shall be sprinkled with this Water, whe-
 “ ther it be the Houses or other Places of the
 “ Faithful, may be cleansed from all Impuri-
 “ ty, and freed from all Guilt ; That there be
 “ no Pestilent Spirit, or any corrupting Air, but
 “ that it may remove all the hidden Snares of
 “ the Enemy ; and if any Thing annoys the
 “ Health or Quiet of the Inhabitants, let all fly
 “ away at the sprinkling of this Water.” This
 is done in Imitation of the Gentiles ; who had
 the same Opinion of their *Holy Water*, which
 they call’d *Lustralis*, or *Expiatoria*, because of
 the Virtue they attributed to it, of Cleansing or
 Expiating every Thing on which it was sprink-
 led. *Sea-Water* or *Salt-Water* (as is that, which
 is used by the Church of Rome,) washes off the
Sins of Men. saith the Poet † *Euripides*. ‡ *Blon-*

* Rat. div. off. Lib. IV. ch. IV. † See pag. 79. lin. 2. ‡ *Blon-*
dus Rom. Trium. 1. II. p. 35. *dus*

dus acquaints us, that there was anciently at Rome, near the *Porta Capena*, a consecrated Stream, called *Mercury's Well*; whither the People went to sprinkle themselves with a Bay-Bough, holding, that the Water had the Virtue of Expiating Sins, especially Perjury and Lying. *Ovid*, as much a Pagan as he was, laughed at this, when speaking of *Peleus*, who thought himself absolv'd of the Murther of his Brother *Phocus*, because he had been sprinkled with *Lustral Water* by *Acastus*, he thus cries out :

*Ah ! nimium faciles, qui tristia Crimina cædis
Fluminea tolli posse putatis aqua,*

“ Ah! too Credulous Minds, *says he*, who imagine, that the heinous Crime of Murther is to be expiated with River-Water.

The Pagans also us'd the same Sprinkling of Water in their Service of Preparation for their Sacrifices; as *Bellarmin* saith is done in the Church of Rome. This may be seen in the Second Apology of *St. Justin the Martyr*. The Gentiles, at their entering into their Temples, sprinkle themselves with Water, and then presented to the Gods their Perfumes and Offerings. And according to † the Roman Missal, Sprinkling of Holy Water is made on Bread and Flesh. The same Thing was practised by the Pagans. *Julian the Apostate*, saith ‡ *Theodoret*, sprinkled *Lustral Water* on the Bread and Flesh, and on every Thing that was

† Rom. Miss. towards the End. ‡ Theod. Hist. Eccl. l. III. cap. XIV.

sold at Market. Churches, Houses, Towns, and Villages are now sprinkled with it. *Tertullian* records, that the Pagans of his Time did the same. † *They expiate, saith he, the Villages, the Houses, the Churches, and Towns with the Sprinkling of Water. Villas, Domos, Templā, totasque Urbes aspergine circumlata aqua expiant passim.*

Theodoric of *Niem* observes, that about the Year 1408. Pope *Benedict* the XIII. had the Host carried before him ; as a Safeguard against several Princes his Enemies. And, since that Time, when the Pope goes in the Country, the Host is carried before him, to serve him as a Guard. * *Cardinal du Perron* would persuade us this is done in Imitation of the *Israelites* ; and says : “ If it was allow’d to carry the Ark of God “ in the Midst of their Army, against their vi- “ sible Enemies, the Christians can have no bet- “ ter Guard against their invisible Enemies, “ than that of which the Ark was a Type. But methinks the Example of the *Israelites* is not to the Purpose ; for we cannot find, that the High Priest had the Ark of the Covenant carried before him in his Journeys ; for this had been too high a Presumption. This subtil Cardinal might with more Reason have alledged the Example of the same *Jews*, who, when they had fallen into Idolatry, carried with them the Tabernacle of *Moloch*, wherewith *St. Stephen* † reproaches them. On Account of which the Jesuit *Sanctius*’s Commentary on that Text

† *Tertul. de Baptismo.* * *Tract. pag. 918. Act. cap. VII.*

is very remarkable. " The Tabernacle (saith
 " he) was a certain Shrine; wherein, with
 " solemn Pomp, was carried *Moloch*; which
 " the *Jews*, in Imitation of the Pagans, car-
 " ried with them out of Devotion and for
 " their Protection and Guidance whitherso-
 " ever they went. That it was a Custom among
 " the Heathens to bear their Tutelar Gods
 " as Companions of their Voyages, *Servius*
 " sheweth on this Verse of the 6. *Æneid*.
 " *Errantesque Deos, agitatàque numina Trojæ*.
 " And I do not think it was for any other Reason,
 " that *Rachel* stole away the Gods of her Father,
 " and that *Jacob*, when his Servants went forth
 " from *Mesopotamia*, took away their Idols and
 " buried them,* and on the same Account I pre-
 " sume it was, that *Laban* so soon missed his
 " Gods, because he was going forth, and design'd
 " to take them with him, as he used to do, but
 " could not find them. Now *Jacob* seems then to
 " have shewn a Reason why the Idols were carried
 " away by his Servants, when he saith, that God
 " had accompanied him on his Journey; as if he
 " had said, that such Gods ought not to be car-
 " ried, as are rather a Scandal and stumbling
 " Block than Guides; and that there is one
 " true, and faithful Guide; whom he had had
 " in his long and dangerous Journey.

The Pagans believed, that the Gods had
 their common Habitation in Heaven; for which
 Reason they called them *Cælicolæ*, i. e. *Inhabi-*

* Gen. XXXV.

tants of Heaven; but they imagined also, that they frequently came down on Earth, mixed with them, and even that they might be wounded, as is evident from many Passages in *Homer*; who for Example alledges, that † *Venus* having joined in the Battle betwixt the *Greeks* and *Trojans*, was wounded in the Hand by *Diomedes*, from which gushed out Blood, such as that of the immortal Gods. || *Mars* had as unlucky an Adventure, being wounded in the Belly; of which he made great Complaints to *Jupiter*, shewing him the Blood which flowed from his Wound. The *Romanists* hold, that *Jesus Christ* is in Heaven, at the Right Hand of God; but they also believe, that he comes daily down to the Earth, at the Consecration of the *Eucharist*; that he may be wounded; and that Blood, in such Case, issues from his immortal Body. Witness the celebrated Host, which Pope *Eugenius* presented to *Philip* the Good Duke of *Burgundy*; wherein, as * *Historians* relate, one may see the Stab which a Jew gave it with a Knife, with the Drops of Blood which issued from the Wound. It is, to this Day, preserved at *Dyor*, with great Devotion; and to it, People go far and near in Pilgrimage. The good King *Lewis XII.* being recovered of a great Sickness, attributed his Cure to the Vow he had made, of Visiting that miraculous Host; which Vow he perform'd; for he went in Person to pay thereto, the Homage of his Life and Crown.

† *Iliad*. E || *Ibid*. * *Mezeray*, in the Life of *Louis XII.*

The ancient Doctors of the Church commonly reproach'd the Pagans with worshipping the Works of their Hands; and that they themselves made their Gods. *They fear and worship a Piece of Earth, which they have figured with their own Hands*, says * *Lactantius*. *Thou makest with thine own Hands a God whom thou worshippest*, said † *St. Hierom*. They ridiculed their Consecration, by which the Heathens imagin'd, that the Gods came to unite with their Images. *They force their Gods, (saith ‡ Arnobius) to enter into them, and to unite with them, by Virtue of Dedication*. I leave the Reader to make the Application of This to the *Eucharist* of the *Roman Church*, which the Romanists adore for the true God. Let them judge, if they do not at the same Time, fear and worship a Thing which the Hands of Men have form'd; that they compel *Jesus Christ* by Consecration to come and unite with the Species of *Bread and Wine*: For, be a Priest never so vile or wicked, at what Time soever he hath an Intention to Consecrate, *Jesus Christ* must come to unite with the Sacrament; *After Consecration of the Bread and Wine*, (saith the Council of § *Trent*) *Our Lord Jesus Christ, truly God and Man, is truly, really and substantially contained under the Species of these sensible Things*.

The same Doctors of the first Centuries ridiculed the Custom of the Pagans to keep their

* Lib. V. cap. XV. † Hierom in Pl. 113. ‡ Arn. Lib. VI. § Sess. 13. ch. I.

Gods under Lock and Key for fear of Thieves. *Why keep you them locked up?* (says Arnobius) *Is it for fear Thieves should take them away by Night?* If you are assured they are Gods, leave to them, the Care of keeping themselves; leave their Temples always open. May not the same Thing be asked of Those of the Roman Church, who by the exprefs Command of Innocent III. lock up the Sacrament; which they call God. *We command, (saith that Pope) that, in all Churches, the Eucharist be kept under Lock and Key, that it may not be touched by sacrilegious Hands.* True it is, that this Precaution is adviseable; for as the Gods of the Pagans might be stolen, as happen'd to those of *Laban*; the same Accident may befall, that, which the Romanists pay Adoration to; as happen'd at *Paris*, on the Night between the 14th and 15th of *October*, 1665; when Thieves broke into the Church of *St. Sulpice*, and carried away several *Pixes* with consecrated Hosts; of which the *Gazette* gave all *Europe* an Account.

The Heathens conceal'd their Mysteries; and it was forbid to speak concerning them, before Persons who were not initiated in them. *They conceal their Shame*, says † *Tertullian*. And † *Gregory Nazianzen*, speaking of the Mysteries of *Eleusina*, says *Those were Things to be kept secret, and not to be spoken of.* The same is practised in the Roman Church. The Catho-

* Arno. Lib. VI. † Text. Contra Valent. † Greg: Naz.
Orat. 39. Page 85.

chism of the Council of Trent, mentioning Consecration, saith, * *That they do not treat of so high Matters, to the End, the Curates may not instruct the Faithful concerning such high Mysteries, unless Necessity obliges them thereto; because it is not fitting for Those who are not initiated in sacred Things, to be instructed in them; lest the Priests commit some fault in the Performance of that Sacrament.*

CHAP V.

Of Processions.

THE *Procession* of the *Sacrament*, which is one of the most solemn Ceremonies of the *Roman Church*, is perform'd yearly with extraordinary Pomp. It cannot however be said to have been instituted by *JESUS CHRIST*; who order'd the *Sacrament* of the *Lords Supper* to be taken and eaten by the *Christians*, in Commemoration of his *Death*, for a *spiritual Worship and Adoration*, and not for *Pomp and Shew*; as † *Queen Catherine de Medicis* represented to the *Pope*, in a Letter she wrote to him, upwards of one hundred Years ago. This was introduced amongst the *Christians*, in Imitation of the *Pagans*, as *du Choul* acknowledges, when he says, *That when the Sacrificers to the Mother of*

* Cath. Conc. Trid. de Euch. qu. 19. † Hist. Thuan. ch. XXVIII.

the Gods made their Supplications through the Streets, they carried the Statue of Jupiter; and that Resting-Places were erected whereon to place the Statue. The like to which we now observe in France, saith he, on the Solemnity of Corpus Christi-Day. Let Those who yearly see the Ceremonies of that Procession compare what is then done, with the Description, given by Pagan Authors, of the Processions in Honour of Ceres, Isis, and Diana; and they will find them perfectly agree. Virgil, in the first Book of his Georgics, charges the Farmers not to fail in their yearly Celebration of the Feast of Ceres, but always to accompany the happy Hostia, when carried in Procession three Times round the Fields.

*Annua magnæ, sacra refer Cereri &c,
Terque novas circum felix eat Hostia fruges.*

Ovid adds, that Those who follow'd it, carried lighted Tapers, and were cloathed in White.

*Illic accendit geminas pro Lampade Pinas
Et alibi*

*vestes Cerealibus albas,
Sumite, nunc pulli velleris usus abest.*

Thus, in the Procession of the Sacrament, the Ritual directs: That the Priest, who carrieth it, be covered with a white Cope, and that all who accompany him, have lighted Tapers in their Hands, and devoutly sing. The Description || Apuleius gives

|| Apul, Lib. II. Metam. p. 209 edit Plantin. 1587.

in the Eleventh Book of his *Metamorphosis*, of the Magnificence wherewith the Procession at the Feast of *Diana* was perform'd, comes still nearer what is acted in our Days. He shews, in the first Place, Those who made the Prelude to the Ceremony. *One was girt with a Belt, and marched with the Air of a Soldier; another, with a Cap and a Spear, represented a Hunter; another, dressed like a Lady, in gilt Pattens, in Silk, with borrowed Locks, mimick'd, as much as he could, the Gate and all the Airs of a Woman. Another carried the Boots, the Buckler and Sword, as if he came from a Fencing School. One personated a Magistrate with the Fasces and Purple; another, with his Cloak, his Staff, his Sandals, and his Goat's Beard, acted the Philosopher. I saw there a tame She-Bear, dressed like a Lady, and carried on a Chair; and a Monkey with a Hat and a Yellow Gown &c. Likewise an Ass, to which they had fasten'd Fins, walking by a feeble Old Man, so that you would have taken one for Pegasus, and the other for Bellerophon; both very ridiculous.* I own, that in *France*, excepting at *Aix* in *Provence*, one sees no such Extravagance, on *Corpus Christi* Day; but in *Spain* and *Italy*, it is worse than at *Aix*. They disguise themselves, if possible, in more ridiculous Forms. There, are Maskers go dancing to the Sound of Violins, and use the most lascivious Gestures. And I have heard People of Reputation and Veracity assert that they carry Dogs and Cats about in Swadling Cloaths, which Creatures mixing their Cries with the Sound of the Instruments, make

make the strangest Musick in the World.
 * *Polidore Virgil*, who wrote what he had seen
 in his own Country, and who hath the Appro-
 bation of the Church of *Rome*, deserves parti-
 cular Credit here: " The *Romans* (saith he)
 " and other Nations, made superstitious Pro-
 " ceSSIONS. From hence it is, doubtless, that
 " the Custom is deriv'd among us. For, in the
 " Pomp of our ProceSSIONS, it is usual to have
 " some Pleasantry go before; as Files of Sol-
 " diers. Foot and Horse; some Figures of inge-
 " nious Contrivance, for Ridicule; such, parti-
 " cularly, as open a wide, frightful Mouth,
 " and make a clattering Noise with their
 " Teeth. These are mixt with other Diver-
 " sions. The Prophets are personated: One
 " acts *David*, another *Solomon*. Others are ha-
 " bited as Queens. Artificial Wings are ty'd
 " to certain Children; and the Children are
 " made to sing." See you not here a perfect
 Conformity with the Account *Apuleius* gives us
 of the ProceSSION in Honour of *Diana*. 'Tis
 still more evident from what the same Author
 adds farther: " A Train of Women walked be-
 " fore dressed in White, strewing the Ways
 " with Flowers, which they took out of their
 " Bosoms. Then follow'd the Pomp of the
 " Goddess. After this, a great Number of Peo-
 " ple carrying Flambeaux, Tapers and Tor-
 " ches. Then, a Band of Musick, in which the
 " Flute, and Trumpet melodiously join'd.

* Pol. Virg. ch. XI. p. 414.

This

" This was follow'd by a gay Troop of Sing-
 " ing Boys, cloathed in White, repeating enter-
 " taining Verses. The Superiors or Superin-
 " tendants of the Religion (who are like unto
 " Stars upon Earth, with their shaven Crowns,
 " and covered with a white Veil) carried the
 " sacred Reliques of the omnipotent Gods.
 " Those who held the next Rank, were cloa-
 " thed in the same Manner, and carried the
 " Altars. After these, appear'd * *The Gods, who*
 " *vouchsafed to walk on the Feet of Men.* Then a
 " Person bearing the Box, wherein the Myste-
 " ries were inclosed, and which wholly covers
 " the *Arcana* of the magnificent Religion.
 " Next, follow'd a Person carrying in this
 " happy Bosom the venerable Effigy of the
 " Sovereign Divinity. I hope the Reader will
 carefully consider the Words of this Pagan Au-
 thor; and apply them to the Mysteries of our
 Days. I will moreover affirm this, that, as in
 the Procession of the Sacrament, the Streets,
 through which that is to pass, are hung with
 Tapstry, pursuant to an Order of the *Roman*
 Ritual; so did the Pagans also. " All the Pla-
 " ces through which the Pomp was to pass
 " were hung, as is practis'd by us, (says
 † *Blondus* and § *Polidore Virgil*. This last ac-
 quaints us, that in *Italy*, Boys and Girls are for-
 bidden to see the Procession from Windows,
 that is, from on high, downwards. The Pa-

* Dei dignati incedere pedibus humanis. † Blond. Rom.
 Trium. p. 52. § Pol. Virg. Lib. VI. cap. XI.

gans forbad the same ; for which *Verrius Flaccus* assigns this Reason, that when the Plague was at *Rome*, the Oracles answer'd, that it was, because the Gods were gazed at from on High downwards. The *Latin* Word *despicere*, made Use of in the Oracle, having a double Meaning, and signifying, to look down, as well as to condemn, or despise; the whole City was uneasie to know the true Meaning of the Oracle; whereupon it happen'd, that on the Day of the Procession of *Diana*, a Lad who had seen the Shew from the highest Story of the House, and told his Mother, that he had seen in what Order the Mysteries, which were carried in a Chariot, were dispos'd; the Senate being inform'd of this, it was ordered, that all Places hereafter, through which the Procession was to pass, should be blinded with Tapistry. This Lad having clear'd up the ambiguity of the Oracle, the Plague presently ceased. And thus it was discover'd, that the Gods complained they were gazed at from on High; which was a Matter it seems that polluted the Sacred Ceremonies. *From thence* (saith *Polidore Virgil*) *it is, that Boys and Girls are forbid to look upon the Procession from Windows.*

All other Processions of the *Roman* Church, whether ordinary, which are done regularly on certain Days of the Year, as that on the Day of the Purification, that on Palm Sunday; on the Feast or *St. Mark*, and of the three Kings; Or extraordinary, which are perform'd for the Obtaining of Rain in a great Drought; or for Fair Weather in great Rains; and for the putting

a stop to a Tempest. The Processions in Time of a Plague, of War, of Famine, or other Calamities, are also an Imitation of the Pagans; amongst whom nothing was more common than those Processions, which they called *Supplications*. On these Occasions they carried the Images of their Gods, and Reliques in great Pomp, as *Macrobius* saith: *Vehuntur in Pompa Circensum simulacra Deorum*. Our Priests do the like in their Processions, saith * *Polidore Virgil*; to which he subjoins these Words, very well worthy of Attention. *We retain all these Ceremonies; but I know not whether what is done be so good as it is entertaining. I fear, I fear, (saith he) that herein we do more Honour to the Gods of the Pagans, than to Jesus Christ. For those will have their Votaries to be magnificent in their Processions; as Salust hath it; but Christ abhors nothing more; saying, when thou prayest, go to thy Closet, where having locked thy Door, say thy Prayer. What then will become of us, if we run counter to his Commandment? Truly whatever befalls us, we most certainly act contrary to it.*

As to the marching Order observed in their Processions, the Conformity betwixt that practised in our Days, and that practis'd by the Pagans, may be gathered from † *Du Choul*, in the Description he gives of an Antique Medal. I remember, (says he) to have seen a Medal of Domitian, on the Reverse of which was represented a

* Lib. VI. cap. XI. † Page 250.

*Procession of the ancient Romans; the Singing Boys marching before; after them the Priests in Surplices, all of them crowned, and with a Branch of Bays in their Hands; and the Empe-
rour following it in his Purple Robe.*

The Reasons for which the Roman Church orders extraordinary Processions, are, as we have said, to obtain Health, Rain, or Fair Weather; and on these Occasions, for Shew of greater Devotion, they go bare-foot. The Heathens did the same. *This is a manifest Proof of your Blindness, saith Tertullian, in his Apology for the Christians, that during the great Droughts of the Summer, when an excessive Heat shuts up the Rains, and binders its falling on the Earth; at the Time when all are wishing for Water, to bring the Fruits to Maturity &c, You implore Jupiter, by sundry Sorts of Sacrifices and Superstitions, to send the Succours you stand in Need of. You bid the People make Processions on their bare - Feet. You look for, from the Capitol, that which is found in Heaven alone. You expect the Cielings of your Temples should be converted into Clouds to give you Rain.*

|| In the Roman Church, Processions are made round the Fields, to fetch down Blessings on the Fruits of the Earth; and prevent Tempests, or bad Weather, which might spoil them. This is the very Thing Pagans called *Lustrating the Fields*, and which they practised yearly; as appears by these Lines of § Tibullus.

* Ch. XL. † Nudi pedalia populo denunciatis. || Rom. Ritual of Bened. § Tibull. Lib. II. Eleg. 2.

————— *Fruges lustramus & agros.*
Ritus ut à prisco traditus extat ævo,

That is to say, *We go in Procession round the Corn and the Fields, according to an ancient Custom establish'd among us. Virg. in his 5th Eglogue.*

————— *Cum solemnia vota*
Reddemus Nymphis, & cum lustrabimus agros. i.e.

When we shall offer up solemn Vows to the Nymphs, and make Processions round the Fields. There was a Day dedicated amongst the ancient Romans for the Performance of these Processions, vizt. the 25th of *April*, which they called * *Rubigalia*, or the Mildew-Feast, because they then offer'd Sacrifices and Prayers to the Gods, for preserving the Corn from the Mildew. The same Ceremony is now perform'd in the *Roman Church*, on the Feast of *St. Mark*.

The Banner, carried in our Days at Processions, (as if Processions were military Marches, owes its Rise also to a Custom of the ancient Romans, who, out of Devotion, set up, a Banner in their Armies; which, in *Tertullian's* Time, was called *Labarum*; and it was worshipped both by Commanders and Private Men. On it was painted an Eagle, the Ensign and the Tutelary Bird of the Empire. From hence it is, that Ensigns are called Sacred in Processions; and that they are saluted; and the Effigies

* Ovid. Fast. Lib. 4.

of Saints of both Sexes are painted thereon, because they are the Patrons of Parishes.

We have already mentioned what *Apuleius* relates of the Proceſſion, which the Pagans performed in Honour of *Diana*, (viz) that her Devotees went armed, putting on the Air and Habit of Soldiers. The Priests, who were called *Salii*, were so accouter'd on the Day they perform'd the Solemn Proceſſion, which was in the Month of *March*. The Author of the Romance entituled *Clelia*, gives this Description thereof; which he hath taken from * *Dyonisius* of *Harlicarnassus*, † *Livy* and ‖ *Plutarch*. All one sees in this Ceremony, (saith he) carries a Face of War. In Effect, the *Salii* have on, that Day, Coats of Mail, embroider'd, besides broad Belts. They have on their Heads, a Sort of Helmet rising to a Point, &c. They also have a short Dagger hanging at their Side. They hold in their right Hand a Javelin, and each, one of the twelve Bucklers, called *Anciles*. Thus accoutred they pass along, Dancing and Skipping through the City, and singing Songs in Honour of the God *Mars*, whose Festival they celebrate. But, that this Dance may have a warlike Resemblance, they sometimes draw their Swords, and strike in Cadence on the Buckler of the nearest to them. Mean while, those who thus Dance and strike, give in their March, the Idea of a Fight; for now they are all in Order; then seemingly fight one against another; mixing so as not to be distinguish'd. Some attack

* *Dion. Hal. Lib. II.* † *Livy, Lib. I.* ‖ *Plut. in the Life of Numa.*

whilst others retreat ; then the latter advance and make the others retreat in their Turn. Do but compare this Description with the celebrated Procession , which the zealous Ecclesiasticks and Monks performed at *Paris* in the Year 1590, and you will find a perfect Resemblance. This Procession hath been elegantly represented in that ingenious Piece, entituled the *Spanish Catholicon*, composed by Mr. *Pithou*, Mr. *Rapin*, and a Priest called *le Roy*; which were by far the best Pens of that Age. After them * *Mezeray* hath thus described it.

“ The Monks and Bishops, (saith he) perform’d a memorable Procession &c. *Rose*,
 “ the Bishop of *Senlis*, and the Prior of the *Car-*
 “ *thusians* were at the Head, as Captains, hold-
 “ ing each in his Left Hand a Cross, and a Hal-
 “ bert in his Right ; personating thereby, as,
 “ they pretended, the *Maccabees* leading forth
 “ the People of God. After them follow’d all
 “ the Monks of the Mendicant Orders Four
 “ and Four, (viz) *Capuchins*, *Bernardins*, *Mi-*
 “ *nims*, *Jacobins*, and *Carmelites* &c. They
 “ had their Gowns trussed up to their Waists ;
 “ their Cowls on their Shoulders ; Helmets on
 “ their Heads ; on their Backs a Coat of Mail.
 “ Some of them were also accoutred with
 “ Bucklers and Daggers; others with Pertuizans;
 “ some with Petronals, and others with rusty
 “ Arms, fit for no other Use, but to provoke
 “ Laughter. The Old Men marched in the

* *Mezeray's Life of Henry IVth.*

“ first Ranks *Apeing*, as much as they could, the
 “ Gate and Air of Captains ; then follow’d the
 “ Younger, firing with their Musquets, to shew
 “ their Expertness in Military Discipline. *Ha-*
 “ *milton*, Curate of *St. Cosmo*, acting as Serjeant,
 “ made them keep their Ranks. The most ridicu-
 “ lous Creature, was the little *Bernardin*, A Monk
 “ who by Reason of his Halting, could not keep
 “ any Rank ; but running about, was sometimes
 “ at the Head, and sometimes at the Tail, bran-
 “ dishing a two handed Sword, and twirling
 “ about to conceal the Fault in his Gait. This
 “ whole Band marching through the Street
 “ with an affected Gravity, rested at Times ;
 “ and mixed, by Intervals, Anthems and Canti-
 “ cles, with the Firing of their Musquets, a Spec-
 “ tacle, which had the Face of the Church
 “ militant.” This could not be called a sud-
 den Start of particular Men, since it was autho-
 rised by the Presence of the *Pope’s* Legate, one
 of whose Almoners happened to be killed by
 one of those inexpert Musqueteers at the Boot
 of his Coach. But he was quickly comforted
 upon this fatal Accideut ; for the Almoner dy-
 ing in so good a Cause, it was said that his Soul
 was gone directly to Heaven.

* At those Processions which the *Romans* cal-
 led *Lupercals*, Young Noblemen were seen
 walking through the Streets naked. The
 Church of *Rome* hath often imitated them,
 or rather out done them herein, as *Mezeray*

• Plut. in the Life of Romulus and that of Cæsar.

assures us, when he describes the Superstitions, which, those of the *League* practised, whilst *Paris* was besieged by *Henry III.* *Lewdness, and Effeminacy* (says he) *appeared with insupportable Impudence.* The most beautiful Women went sometimes in a light transparent Linnen Dress, through which their Nudities appear'd, giving an Itch to the most chaste Hands, and raising impure Desires in the most Modest Breast. History observes, that the like Lasciviousness was practised formerly by the *Parisians* in the Factious Times of *Charles VI.*

Livy often makes Mention of the *Lectisternica.* This Ceremony was appointed for appeasing the Gods. There were Tables set up in the Temples to their Honour; where during eight Days, the Meat of the Sacrificed Beasts was eaten. The whole Time passed in Processions, and good Chear. It was a Jubilee. The Doors of the Houses in the City were kept open. The Use of all Things was common. Strangers without any Distinction, whether Friends or Foes, were admitted; Enemies were reconciled; and a familiar Correspondence passed betwixt them. All Quarrels, or Law-Suits were suspended or accommodated. Prisoners, and even Those who were in Fetters, were set at Liberty; and it was not allowed to bind, or confine again Those whom the Gods had thus set free. Thus, * *Livy* describes the Ceremony, as it was perform'd in the Time of the great Plague at *Rome*, 497 Years before

* *Livy. Lib. V. Decad. I.*

the Birth of *Jefus Chrift*. “ I have feen one
 “ like it, (faith * *Blondus*) in the Year 1500;
 “ after *Chrift*, when the People of all the Cities
 “ Towns and Villages of *Italy* being vifited
 “ by a fevere Plague, cloathed themfelves in
 “ White, and marched in Troops to the Neigh-
 “ bouring Towns; where being entertained
 “ in both Private and Publick Houfes, they im-
 “ plor’d the Mercies of God, with Verfes com-
 “ pofed for that Purpofe. There was no Law-
 “ Suits, or particular Quarrels, but what gave
 “ Way to the Publick Concern.

C H A P. VI.

Of Festivals, or Holy Days.

† **T**HE Prefident *Fauchet*, in his Life of
Clovis, ingenuoufly confeffes, that the
 Introduction of Holy Days in the Christian Re-
 ligion, was made from Paganifm. “ To ob-
 “ viate the Reproaches the *Pagans* caft upon
 “ the *Chriftians*; faying that fince their Appea-
 “ rance and the Contempt of the ancient Reli-
 “ gion, all Calamities had come in the World,
 “ &c. Our Chriftians, defirous to fhew them,
 “ that they had the Publick Good at Heart, in-
 “ ftead of the *Pervigilia* and *Leclifternica*, re-

* *Blond. Rom. Trium. pag. 46.* † *Fauchet, in the Life of Clovis, pag. 124.*

“ joyc’d on the Eves of the Aniverſaries of
 “ their Martyrs. In lieu of the *Februa*, *Vina-*
 “ *lia*, *Robigalia*, *Ambarvalia* &c, they feaſted
 “ or obſerv’d the Purification, made Proceſſions,
 “ Rogations, and Litanies, in which *Jeſus Chriſt*
 “ and the Saints were called upon, in ſtead of
 “ *Jupiter*, and other falſe Gods of the Heathens.
 “ * *Polidore Virgil*, owns the ſame Thing;
 when, complaining of the Multitude of Holy,
 Days, and the Debauches committed at thoſe
 Times, he ſaith, “ The greateſt Part of the
 World, neither employs thoſe Holy Days, in
 “ Prayers, nor in Hearing the Word of God,
 “ but rather cauſe them to tend to the Corrup-
 “ tion of Manners, paſſing them in Diversions;
 “ as if the Sentiment of *Pluto* had univerſally
 “ prevailed; who ſays, that for that very Rea-
 “ ſon Holy Days were inſtituted. Thus do we
 “ in this, as in many other things follow cloſe-
 “ ly the Pagans; which Conduct is very dif-
 “ ferent from that of our Predeceſſors, who
 “ blamed the Pagans for it; Witneſs *Tertullian*
 “ who when he ſpeaks of the Feaſts confecra-
 “ ted to the *Cæſars*, ſaith, muſt then the Chriſ-
 “ tians be Enemies to the Publick, becauſe the
 “ Honours they pay the Emperours, are neither
 “ vain, raſh, nor flattering? Do you think it to be
 “ a great Mark of Affection to Light Fires and to
 “ dance in the Streets, to ſet up Tables, to ban-
 “ quet in publick Places, to change the Face of
 “ the whole City into that of a large Tavern;

* Pol. Virgil. Lib. VI. ch. VIII.

“ to dilute the Dirt with Wine, and run about
 “ in Troops, committing Insolencies, and seek-
 “ ing every where to gorge their unruly Appe-
 “ tites ? ” The Reflection of *Polidore Virgil*, on
 these Words of *Tertullian*, is remarkable.
 “ When *Tertullian*, (saith he) wrote these
 “ Things, he did not think the Time would
 “ ever come, when these very Things might
 “ be applied to the Christians, for which he
 “ there ridicules the Pagans. But the Time is
 “ come, when we rather solemnize the Feasts
 “ of the *Cæsars*, than those of the Chris-
 “ tians.

From the Confession of these two Roman
 Catholick Authors, one may conclude, that the
 Institution of Feasts, which in our Days takes up
 a great Part of the Year, is an Imitation of the
 Pagans. True it is, that this Praise may be gi-
 ven the Pagans as well as to those of the Ro-
 mish Church, that they are less superstitious
 than the *Jews*, who think it a heinous Crime to
 do any Sort of Work on the Sabbath, not daring
 to light Fires, or dress Meat for their Food, nor
 to kill a Flea, nor even to help themselves
 out, if fallen into a Ditch. * *Stapleton* gives us a
 Story of a Rabbi, named *Solomon*, who having
 fallen into a Bog-House on the Sabbath-Day, re-
 fused to be helped out, saying,

Sabbatha sancta colo, de stercore surgere nolo.

* Stapl. in Propo. mor.

M 2

For

For which Reason he was forc'd to remain there all Sunday, the Christians retorting,

Sabatha nostra quidem Salomon celebribis ibidem.

The Pagans were more reasonable: They abstained, during their Feasts, from their common Occupations, but never scrupled to set their Hands to such Things as were necessary; as for Instance, to repair the Fences about their Corn, and Vines; to set Fire to the Heaths; or to drive their Cattle to wash; as *Virgil* in the first Book of his *Georgicks* sheweth us.

*Quippe etiam festus quedam exercere diebus
Fas & Jura Sinunt Rivos deducera nulla
Religio vetuit; Segeti prætere Segetem;
Invidias avibus Moliri; incendere Vepres;
Balantumque greges fluvio mersare salubri.*

* The Casuists of the Church of *Rome* are not more scrupulous. They allow the Poor to work Privately on Holy Days, for their Subsistence. They allow Surgeons and Apothecaries to minister to the Sick; Publick Notaries to make Wills; Butchers to Slaughter Beasts and to sell Meat. Farmers to reap or sow, when the Delay shall evidently be prejudicial. But setting aside these Cases of Necessity, the one as well as the other have believed it to be a mortal Sin, to work on Holy-Days, and that

* *Tolet. inst. Sacerd. Lib. IV. cap. XXV.*

the Gods, and the Saints concerned, have taken their utmost Vengeance on those who have profaned the Days dedicated to them. The Pagans, on those Days, without any Manner of Employment even restrain'd their Women from Spinning.

— Non audeat ulla

Lanificam pensis imposuisse manum. i. e.

Let no Woman presume to put her Hand to Wool, saith * *Tibullus*. And if One may give Credit to † *Ovid's* Fables, it went hard with *Alcithoe* and her Sisters, for having spun on the Feast of *Bacchus*; for he, it seems, was so enrag'd at it, that, to be reveng'd on them, he transform'd them into Bats. Poor § *Pentheus* was for the like Crime torn to Pieces. The Histories of the Roman Church are full of the like Tales of miraculous Punishments, which the Saints of either Sex have inflicted on the Profaners of their Festivals: || The History of the *Holy Virgin*, publish'd by Father *Melchior*, Rector of the College of *Prague*, furnishes us with a Story of a Lady of the City of *Quamosa*, who having order'd her Horses to be put to the Coach, to go to her Farm, with an Intention to set her Servants to work on the Day of the *Annunciation*; when She was got Half-Way, her Horses stopt short, as if they were

* *Tib. Lib. II. Eleg. 2.* † *Ovid Meta. Lib. III.* § *Id. Lib. IV. fab. I.* || *Hist. Virginis Lib. V. ch. II. anno 1600.*

become immoveable. The Lady, without much minding it, alighted, and went into a secret Place to ease Nature; when a sudden Whirlwind arising threw her to the Ground with her Face in her Ordure, wherewith She was all over bedaub'd. * 'Tis related in the Annals of *Flanders*, that a Man, who had got a Shirt made on the Day of the *Assumption* of *Our-Lady*, found it, as he was going to put it on; sprinkled all over with Blood; for which Reason it was deposited among the Holy Reliques: *St. Francis*, as *Bonaventure* (who wrote his Life) tells us; was one of the severest against those who neglected the Observation of his Festival. " A Wood-feller being gone out one Day, says " he) to cut Wood, as he raised up his Ax to give the Stroke, he heard a Voice crying three Times, *It is my Feast, it is not permitted to Work*. But continuing his Work, notwithstanding the Admonition, both his Hands stuck fast to the Handle of the Ax. He not being able to remove them. True it is, that the good Saint's Anger was not durable; for this poor Man having begg'd his Pardon and made a solemn Promise to be more respectful towards him for the future, Peace was obtain'd, and he recover'd the Use of his Hands. The *Golden Legend*, in the Life of *St. Hipolitus*, tells us of an Ox-Driver, named *Peter*, who merely for greasing his Waggon on the Day of *St. Mary Magdalen*, saw his Waggon and Oxen consum'd by Fire from

* Jac. Meyer Lib. II. Ann. Fland.

Heaven and his own Thigh scorch'd in a miserable Manner.

* *Tantæ ne Animis cœlestibus iræ?*

You may find many such Accounts in *Surius's* Lives of the *Saints*.

† It was a Custom establish'd by *Numa Pompilius* that the *Flamins* should cause each Festival Day to be proclaim'd by the Publick Cryers; who by Order of the Sovereign Pontif, warn'd every one to observe them, and abstain from his usual Labour. The same Thing is practis'd in the Roman Church; where on the Eve of the Holy Days, at the Corner of every Street, the Cryer gathers together the People by the Sound of a Bell, and acquaints them, that such a Day will be the Feast of such a Saint; and that Indulgencies will be deliver'd out, in such a Church, to All that desire them.

The most solemn Feast of the ancient *Romans*, was that of their *Secular Games*, which were celebrated only at the End of each Century: || At that Time, the Heralds went all over *Italy* to invite People to come to the Games, which they had never seen before, and never should see again: People flock'd to *Rome* from all Parts of the World, not only to see the extraordinary Diversions exhibited in the Amphithe-

* Virg. *Æneid.* I. † Macrob. *Saturn.* Lib. I. cap. XVI.

|| Herodi. Lib. III. in vita Severi.

aters, but for Devotion, § they went Day and Night, in Proceſſion to the Temples; they offer'd to the Gods an infinite Number of Victims, in the Field of *Mars*. They there preſented their Firſt Fruits, Public Supplications were made; and Hymns ſung to recommend States, and Families to the Divinity. To this hath ſucceeded, in the Roman Church the grand Jubilee, inſtituted by *Boniface VIII.* of whom Hiſtory ſaith, that he came to the Papal Dignity as a *Fox*; behaved like a *Lion*, and went off like a *Dog*. All Chriſtians were invited to come to *Rome*; and in order to allure them, To thoſe who ſhould come, within the Year to viſit the Church of the *Apoſtles*, an entire Remiſſion of their Sins was promiſed, and that not only of the Guilt, but likewiſe of the Punishment.

The Ambition of the Roman Emperours, often cauſed a Change in the Order and Times of theſe ſecular Games. Thoſe who ſaw the ſecular Games at too great a Diſtance, and could not expect to live to the Expiration of the appointed Time, forwarded the Celebration of them. *Augustus* was the firſt who would not wait till the End of the Hundred Years. *Claudius*, after him, celebrated them at the End of Sixty Three Years. Which was the Cauſe, ſaith *Suetonius*, that the Cryer was laugh'd at, when he pronounc'd the uſual Words, (*viz*) *that they ſhould come to the Games, which they never had, nor never would ſee again*; becauſe Many, who

seen those of *Augustus* were still alive. The Popes have labour'd under the same Impatience for the Time of the Jubilee; for *Clement VI.* observing the Profits which accrued on these good Occasions, order'd they should be celebrated every Fifty Years; in Imitation (saith he in his Bull) of the *Jews'* Jubilee. *Urban VIth.* would not be tied to that, but appointed them every Thirty Third Year. *Boniface* the IXth. was the most impatient of all, for he celebrated them Nine Years after *Urban*; so much he fear'd, lest they should not happen in his Pontificate. In fine, *Sixtus* the fourth's Bull, in order to fix them, after so many Variations, order'd they should be observ'd every Twenty Fifth Year.

This *Romish* Jubilee is pretended to be instituted in Imitation of that of the *Jews*; but they bear no Resemblance of each other. *Boniface VIII.* when he instituted it, did not think of That, since he pretended, it should not be celebrated by his Successors till the End of one Hundred Years, in Imitation of the Secular Games. In short, in what are they alike? For, in the Jubilees celebrated now-a-days, is there any Thing done, like what was practis'd among the *Jews*? Are Slaves set at Liberty? Are Prison Gates thrown open? Are Debtors discharged from their Debts? Do alienated Lands return to their first Possessors? Are Lands left untill'd? And are their spontaneous Products given to the Publick; If not, they owe their Rise to the Pagans. This is owned by * *Polidore Virgil.* It

* Pol. Virg. Lib. VIII. ch. I.

is very probable, saith he, *That Boniface VIII. instituted the Jubilee in Order, to take the People off, especially those of Rome, from the vain Celebration of the Secular Games, and to convert that Pagan Institution into One of a better Tendency.*

The Roman Church, on the Second Day of February, celebrates the Feast of the *Purification*, also call'd *Candlemas*, in Honour of the *Blessed Virgin*; when the People go in Procession round the Churches, each holding a Wax-Candle in his Hand, that hath been consecrated by the Priest at Mass: And it is believed, that these Candles have a marvellous Power in driving away Devils, and repelling all other Illusions. A Feast of this Kind was celebrated by the old Romans, in the Month of February, in Honour of *Proserpine*; when the Roman Ladies went in the Night-Time round the Temples with lighted Flambeaux in their Hands.

'Tis not to be denied (saith * *Rhenanus* on *Tertullian*) that the Custom now in Use among the Christians, on the Day dedicated to the Virgin Mary, to carry Lighted Tapers in Procession, hath taken its Rise from the ancient Romans. This Change hath wrought a Cure upon the Obstinacy of the Pagans, whom an Attempt to abolish the Institution entirely, would rather have irritated. The Legend owns it, and explains it more at large. And I will quote this Concession in the very Words of the old French Copy in Gothick

* Annot. in Lib. V. contra Marcio.

Characters, *Why hath the Church commanded, that Lighted Candles should on that Day be carried in the Hand? To remove the Custom of Error. For formerly, on the Kalends of February, the whole City of Rome was surrounded with People, who went about with lighted Tapers and Torches, in Honour of Februa, the Mother of Mars the God of War. The ancient Romans used to offer Sacrifices in February to Februus, otherwise called Pluto, the God of Hell; and this they did for the Souls of their Predecessors, that God might be merciful to them. They did moreover offer up solemn Sacrifices to the Souls of their Predecessors, and went about all Night with lighted Tapers and Torches. And the Roman Women, as Pope Innocent relates, did, on that Day, celebrate the Feast of Luminaries; being induc'd to it by the Fables of some Poets; for the Poets said, that Proserpine was so beautiful, that Pluto, the God of Hell, coveted her, ravish'd her, and made a Goddess of her. And that her Friends were a great while in Search of her, through Fields and Forrests, with lighted Tapers and Flambeaux. Thus the Roman Ladies represented the Thing, going about Rome with lighted Tapers. Now because it is very difficult suddenly to put off old Customs, the new Converts to Christianity could not be prevailed with to shake off that Custom; and for that Reason Sergius the Pope changed it into one of a better Tendency; namely, that the Christians, on that Day, should go round the Church of the Mother of God. Thus this Solemnity was continued; but it is turn'd to another Purpose.*

In this same Month of *February*, was celebrated a Feast, which the Church of *Rome* hath removed to the First of *November*, to wit, that of *All Souls*, otherwise called the *Commemoration of the Dead*. For in those, as well as in our Days, the Whole of the People's Devotion was employed in offering Sacrifices for the Repose of Souls; to pray on the Graves, and to make Processions round the Burying-Places. For which Reason *Plutarch*, in the Life of *Romulus*, calls the Month of *February* the Month of Expiations. † *Polidore Virgil* mentions this Custom, and shews its Conformity with that of the *Romish* Church, in his Sixth Book. *The Custom* (saith he) *to perform the Service for one's departed Friends* was long since appointed. *Cicero* sheweth it in his First Oration against *Anthony*. *Let Obsequies and Public Supplications* (says he) *be perform'd to him whose Sepulchre is unknown*. Thus annual Service was done, that is to say, Sacrifices were yearly offer'd up in Honour of the Dead, &c. *Æneas* is reported to have been the first Institutor of this Ceremony; for he did that Honour to his Father *Anchises*; as *Virgil* describes it in his 5th *Æneid*. And we observe the same Ceremony for the Happiness of the Dead. And there is all the Reason in the World to conclude, that from thence *Odilon* took the Yearly Celebration of the Service for the Dead. This *Odilon* was an Abbot of *Clugny*, who liv'd upwards of Six Hundred Years ago,

† Pol. Virg. Lib. VI. cap. IX.

and who, having learn'd (says *Antonine* and the *Golden Legend*) by a Man coming from *Sicily*, that a great Noise was there heard, and that from the continual Fire and Flames of Mount *Ætna*, issued horrid Roarings and dreadful Cries, believed to proceed from the Souls who suffer'd their Purgatory in that Place, and thus impetrated the Prayers of the Living, for this Reason commanded, that throughout all his Diocess, after the Feast of *All Saints*, that of all the Dead should be kept; and that upon that Day should be offer'd the Sacrifice of the Mass for the Repose of their Souls. Which Practice has been ever since establish'd in all the Churches. But *Æneas* was the Founder of it, as *Ovid* assures us, in the second Book of his *Fæsti*.

*Hunc morem Æneas, pietatis idoneus Author,
Attulit in terras, Juste Latine, tuas.
Ille Patris genio solemnia dona ferebat.
Hinc Populi ritus edidicere novos.*

That is, O ! *Latinus*, devout *Æneas* first introduc'd this Custom into thy Country ; for he offered solemn Gifts to the Manes of his Father. From hence it is, that the People, have learned new Ceremonies. He was universally imitated for many Centuries. Thus * *Suetonius*, in the Life of *Augustus*, saith, that the Emperour, being in the Island *Caprea*, saw from his Cham-

* Suet, in August. ch. XCXVIII.

ber a great Number of People carrying Flambeaux round the Grave of One who died the Year before. * Cardinal *Baronius* observes the Conformity of this with the Service perform'd by the Church of *Rome* for the Dead, at the End of the Year.

The *Pagans* were commonly of Opinion, that the Souls of the Deceased returned into the World to implore the Sacrifices, Offerings, and Prayers of the Living, for obtaining a Mitigation of their Torments. Thus † *Ovid* saith: *Because the Service for the Dead had been neglected, during the Troubles of the Wars, frequent Apparitions of Souls had been seen, issuing in the Night out of their Graves; and complaining, with horrid Groans, that the ordinary Service for them was not perform'd.*

————— *Bustis exisse Parentes,
Et tacitæ questos tempore noctis avos:
Perque vias urbis latosque ululasse per agros
Deformes Animas.*

The same Author acquaints us, that the bloody Shade of *Remus* stood at the Head of *Romulus's* Bed, intreating him to celebrate his Anniversary.

|| *Umbra cruenta Remi visa est assistere lecto;
Atque hæc exiguo murmure verba loqui.*

* *Baron. Ann. Eccl. Anno 44. § 88* † *Falst. Lib. II.* || *Ibid Lib. V.*

What

What this Shade required, was, that *Romulus*

Signaret celebrem fratris honore diem.

That is, *That he would distinguish, by the Honours of Sacrifice, the Anniversary of his Brother.*

Suetonius, in the *Life of Caligula*, writes, that the *Body* of that *Emperor*, having been secretly bury'd in a *Garden*, the *Gardeners* were every *Night* terrified with *Spectres*; and that in the *House* wherein he was assassinated, no *Night* pass'd without some horrid *Apparition*; which *Disturbance* last'd till the *House* was consumed by *Fire*. Those who have read the * *Dialogues* of *Pope Gregory I.* know, they are full of such *Tales* of *Apparitions* of *Souls*, who came to implore the *Living* to say *Masses* for their *Repose*; for both *Papists* and *Heathens* have imagined, that the *Dead* receive great *Comfort* from the *Sacrifices* and *Prayers* offer'd for them. "The *Pagans* (says † *Blondus*) "entertaining this *Opinion* concerning the "Souls of the *Dead*, did after burying, and "performing their *Rites*, offer up *Sacrifices* "for them, at the *End* of *Nine Days*; performing the *Service* called the *Ninth*. || Our "People (saith he) do the like; celebrating the "Divine *Office* for the *Souls* of the *Dead* on "the *Seventh Day*, and *Year* after *Year*. § *Po-*

* Particularly the 3d Book, ch. XXIV. XXV. and the 4th. Book, ch. XL. and LV.

† *Rom. Triump. Lib. II. p. 44.*

|| *Novem diale sacrum.*

§ *Polid. Virg. Lib. VI. cap. X.*

lidore Virgil saith the same; for after having spoke of the Pagans *Ninth*, he adds, " From
" thence is come the Custom with us, to per-
" form the Service for the Dead, the Seventh
" Day after the Funeral."

I cannot forbear taking Notice of the Rise of a trivial Superstition, which has obtained among the Heathens, as it does now among the Papiſts, the greatest Part of whom scruple to marry in the Month of *May*. This Superstition springs from the Pagans' offering Sacrifices in that Month to appease the Spirits, which were said to be wandering all Night long. For during that Time the Temples were shut up; and Marriages then celebrated, were deem'd unfortunate, as is evident from these Distichs of * *Ovid*.

*Nec viduæ tædis eadem nec Virginis apta
Tempora. Quæ nupsit non diuturna fuit.*

*Hac quoque de causa, si te proverbia tangunt,
Mense malas Maio nubere vulgus ait.*

That is, " Those Times are not proper for
" the Marriage of either Widow or Virgin.
" Those who then marry will not live long.
" For this Reason the Proverbial saying of the
" Vulgar, is, that none but Lew'd Women
" marry in the Month of *May*.

In this Month of *May*, it is now a Custom, especially in *Italy*, for the People of both Sexes

* *Ovid. Fastorum, Lib V.*

to go into the Fields to fetch green Boughs, which they plant before their Houses. And in *France*, and other Countries they plant what they call *May-Poles*. This comes from the * ancient *Romans*, who then celebrated the Feast of the Goddess of Flowers, whom they named *Flora*.

On the First Day of that Month, was celebrated at *Rome*, the Feast of *Mars*, which was called *Lustria*; who for the Space of Seven Days consecrated the Eagles and other Ensigns of War. From hence, (saith † *Blondus*) arises the Custom observed in our Times, on *St. George's Day*; when our Soldiers carry their Ensigns and Arms out of Town, to consecrate them in the Woods.

The Feast of *St. Martin*, is a Day of Debauch among Christians, the new Wines are then begun to be tasted; and the Saint's Days is celebrated with Carrousing. For which Reason a Christian Poet calls that the second *Bachanal*.

† *Altera Martinus dein Bacchanalia præbet;
Quem colit anseribus populus multoque Lyæo.*

This Custom is an Imitation of the ancient *Romans*, who kept their Feast of Vintage after the Wine was settled; and of the *Greeks*, who celebrated their *Pithægia*, or Feast when they began to broach their New Wines, as the

* Pol. Virg. Lib. V. cap. II. † Bloud. Rom. Trium. p. 56.

† Tho. Neagorgus de Regno Pont. Lib. IV.

Term implies. On that Day they drank to Excess, as *Plutarch* relates ||.

* *Herodotus* assures us, that the *Egyptians* kept an annual Feast, the Ceremony whereof consisted in Lighting up Flambeaux, round their Houses all Night: For which Reason they called it *The Feast of Flambeaux*. This § Solemnity, saith *Baronius*, is also observed among us, being transferred to the Feast of ASCENTION.

The Pagans, says † *Tertullian* adorned their their Temples and their Houses with Leaves and Flowers on certain Festivals; which Custom the Christians of the First Ages had in Abhorrence, chiefly for this Reason, that it was practis'd by the Pagans. But those of the Romish Church have got over that Scruple; for, saith *Baronius*, Many not being able to prevent their practising this Ceremony, it seems to have been introduced very conveniently for the Exercise of the true Religion.

But there is still a worse Imitation than the foregoing, viz. that of the ancient *Saturnals*; which are now restored by the Dissoluteness of the *Carnaval*. There was in the former no extravagance practis'd which is not reviv'd in the Latter. That Day was consecrated to all Kinds of Lewdness, saith an † ancient Christian Author, whose Fragments are added to those of *Charlemain*. Some were seen disguised in mon-

|| In the 3d Book of his Table-Talk. * Lib II. circa medium.
§ ad Ann. 58. v. 28. † de Cor. Mil. ch. XIII. & de Idol. ch. XV
Anno 58. v. 29. † Vide *Lipsium* de Saturn. It. fragm. vet.
Authorum de Ritibus Eccl. Antverpiæ 1560 cum Privilegio.

strous Shapes ; putting on the Appearance of Wild Beasts. This hath been long practised in the Church of *Rome*. The History of *France* gives us an Account of a dreadful Accident which happen'd at a *Carnaval* in the Reign of *Charles VI.* There was contriv'd a Masquerade of Savages (others say of Bears) cloath'd in Linnen, fitted close to the Body ; and on the Linnen, Tow was stuck with Pitch, very thin, in Imitation of Furr. The King thought it so pretty a Contrivance, that he chose to make one in it, the others were some of the principal Nobility of the Court. The Assembly was at the Palace of *Queen Blanche*. The King himself entring alone thus disguis'd, and the others being ty'd together, he left them to dance in the Middle of the Place, whilst he went to cast himself on the Lap of the Dutchess of *Berry*. Mean while, came in the Duke of *Orleance*, who being desirous to know the Masks, order'd his Pages, who carried the Flambeaux to advance near ; One of whom having mix'd with the Dancers, carelessly set Fire to the Dress of one of them, which flew in a Moment from one to another ; so that all the Dancers were, in an Instant, in Flames ; and a Scene of Mirth was on a sudden converted into One of Horror and Commiseration. Instead of the Sound of vocal and instrumental Musick, nothing was heard but Screams and horrible Howlings from the Wretches in Flames, who running to and fro, could not be so soon helped, as to prevent their being scorched to Death. The King himself escaped by

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means of the Dutcheſs of *Berry*, who knowing him, cover'd him with her Gown, and ſo hinder'd the Flames, which ſpread far and wide, from taking hold of the Tow and Pitch wherewith he was all over beſmear'd.

All the other Diſguiſes and Changes of Dreſs which we ſee in the Church of *Rome* are come likewise from Paganism. For not only at the *Saturnals* and other Feaſts of Debauchery (viz) the *Bacchanals* and *Lupercals*, but at the Feaſt of the *Mother* of the Gods, called *Megaleſia*, People went masked, and Women appear'd in Men's Cloaths. *It is allowable on thoſe Days* (ſaith * *Herodian*) *to play, to be wanton, and appear in what Dreſs one will.* † *Ovid*, in his *Faſti*, attributes the Riſe of theſe Maſquerades to *Hercules*, who, to put a Trick on *Faunus*, his Cor rival, on *Bacchus's* Feſtival-Day, dreſs'd himſelf in the Attire of the beautiful *Lyda*, his Miſtreſs, and went and hid himſelf in an obſcure Cave: *Faunus* who was very much in Love with *Lyda*, thinking it to be her, follow'd ſoon after, but finding it to be *Hercules* in *Lyda's* Dreſs, he return'd very much aſhamed.

|| *Seneca* gives us an Account of the Madneſſes of the *Saturnals*, in ſuch a Manner, as if he had ſeen ours on Shrove Tuesday. *We are in the Month of December*, (ſaith he to *Lucilius*) *a Season when all the City is in a Debauch; when Extravagance knows no Law; every one makes what Noiſe he pleaſes; ſo great Prepara-*

* Lib. I. † *Ovid. Faſti. Lib. II. || Epist. XVIII. § 1.*

tions are made, as if the Saturnals were no Days for Work. Were you here, I would ask what you would chuse to do, whether, not to go counter to the Custom of all the World, we had not better put off our Gowns, and debauch like all the Rest? For now, for the Sake of Diversion and Feasting, we disguise our selves. It were doubtless a wiser and more generous Conduct to remain dry and sober in the Midst of a People who fill themselves with Wine, and who, through their Excesses disgorge their Liquor in the Streets. But complacency obliges one not to affect Singularities, but to do as others do, provided it be done in another Manner; for one may be diverted without being dissolute. This Philosopher speaks of the Debaucheries of his Time, with a more serious Air than the most reformed Capuchins in our Times would do of the *Carnaval*; for it is well known, that those Religious, do very much abate of their Gravity, on those Days, and make themselves Amends for the Austerities of the remaining Part of the Year.

It is urged however, that Those who are guilty of those Excesses, are not many; and that the Fault of a few must not be imputed to the whole Church, since the Church condemns it. But the Pagans could say the same of their *Saturnals*, *Bacchanals* and *Lupercals*. *Cicero*, in his Second *Philippic*, reproaches *Anthony* for having been at those Feasts, and * *Varro* discouraging of the *Bacchanals* says, *They could not be*

* August de Civit. dei Lib. V. cap. IX.

celebrated, but by People out of their Senses: The Fathers have upbraided the Pagans therewith. They had much less Reason for so doing, than we have to object them to the Church of *Rome*; because, among the Pagans, there never was an Honest Man who did not blame those Excesses; whereas, there are renowned Doctors of the Romish Church, who, with Cardinal *Cajetan*, approve what is done now; Not to mention particulars, which may be thought of little Weight, what can one say of the Custom of converting the Seats of Justice into Places of Debauchery, reserving the Baudy Causes, for those Days; when the Pleaders are allowed, by their Words and Gestures, to represent all that is most Shocking in Whoredom; even, in Places which ought to be the Sanctuaries of Chastity, the Schools of Continency, and the Seats of Modesty. Oh! *Celsus*! Oh! *Porphyry*! Oh! *Julian*! What Advantage would you have taken on the ancient Church, if you then had seen what we see at this Day in the Church of *Rome*?
 † The Senate of Old *Rome* sufficiently shew'd their Dislike of the Villanies perpetrated on the *Bacchanals*, since they condemn'd them by a solemn Decree; but that of the New, has hitherto continued theirs.

† Livins Lib. IX. Augustin de Civ. Dei. Lib. XVIII. cap. XIII.

C H A P VII.

Of the Saints, their Canonization, the Worship paid them, and the Offices attributed to them.

READ * *Plato and Apuleius among the Pagans. Tertullian, and the Author of the Recognitions among the Christian Doctors, and you will find, That the Heathens believ'd that there was a Sovereign Deity, who was absolute Master over all Things, but they believed farther, that there were many inferior and subaltern Divinitys, to each of whom they assign'd their Offices according to the Rank they imagin'd them to hold, Most have that Opinion of the Godhead, (saith † Tertullian) that the supreme Power belongs only to one, and that he commits the Exercise of his Functions to all the other Gods, which was what Plato meant, when he represented the Great Jupiter in Heaven, accompanied with an Army of Gods and Demons; He afterwards saith, that they compar'd the Heavenly Court to that of the Emperour, where he is rais'd in Dignity above all, and hath under him his Ministers and Officers, and that the one and the others, must have respect paid them according to his Rank and Quality; You averr, saith the same Author, that honour must*

* Apul. de dogm. Plaot. pag. 257. † Tert. Apol. cap. XXIV

be paid to the Officers and Lieutenants of the Prince, as to him, whose Majesty they represent. The Author of the *Recognitions*, who is called * *St. Clement*, attributes this Theology to the Pagans of his Time; *We also maintain* (saith he) *that there is a God, who is Lord over all, but these whom we serve, are Gods also. As there is but one Cæsar, who hath under him several Judges: for Example, Governours, Consuls, Tribunes and other such Powers: We hold in the same Manner, that there is a Supreme God; there are also others, resembling those Powers we have spoken of, who are appointed Gods in this World; who, tho' they be really subject to the Supreme, yet they dispose of us, and of the Things which are in the World.* Are not these the very same Sentiments of the Church of Rome? They believe that there is a Supreme God, Governour of all Things; but they believe also, that there are under him, a great Number of Saints or inferior Gods (for they commonly call them in *Latin, Divos, Gods*) to whom he commits the Care of his Affairs, assigning each of them a Share, for which Reason they qualify them with the Appellation of Mediators, Patrons, or Protectors; but above all the other Gods and Goddesses, † (*Divos and Divas*) they attribute a high Authority to the Holy Virgin, whom they call the Queen of Heaven and Earth, of the Angels and Arch-Angels. According to this

* Clem. *Recogn.* cap. V. † Bellarm. de Beat. Sanct. Lib. I. ch. XII.

Diversity of Conditions, they will have us pay a Religious Worship to each, in Proportion to their Dignity's; to God the Worship of *Latria*, to the Virgin *Hyperdulia*, and to the others *Dulia*: They maintain that they do Nothing herein but what is very acceptable to God, who takes Pleasures in seeing his Friends honour'd whom he hath glorified. The Pagans had the like Sentiments, and talked in the same Manner; *Those who serve several Gods, (says Celsus the Philosopher in Origen) do a Thing acceptable to the Great God, because none deserves Honour, but those to whom God hath vouchsafed that Favour.*

* The Invocation of the Saints, is altogether of *Plato's* Invention, whose Doctrines have been blindly admitted by the ancient Fathers of the Church: For he taught that as God did not mix with Men, there were mediating Spirits, who received our Prayers and carried them to the Supreme Being. *There are (saith † Apuleius) certain Middle Divinities, betwixt the High Heavens and this low Earth, by whom our Prayers and Merits are carried to the Gods; they are called Demons in Greek: They carry up the Prayers of Men to the Gods, and bring down the Favours of the Gods to Men; they go and come to carry on one Side the Petitions, on the other the Relief; they are as Interpreters and Salvation-carriers from the One to the Others.* In this same Quality are the Saints, in our Days, worshipped

* Plato in Sympos. † Apuleius de Deo Socratis. pag. 290.

in the Church of *Rome*: True it is, that the Common People make little or no Difference betwixt them and the Supreme Divinity; that they even address mostly, and with more Confidence, the *Virgin Mary*, or some other Saints, whom Novelty hath brought into Vogue, than God, and do not simply consider them as Mediators, but as the Authors of all Benefits, as well for the Body as the Soul: But the Councils, will have them addressed to, simply as Intercessors, who interceed with God for Men, who offer up their Prayers, and by their Credit, obtain their Desires. *We do not worship God and the Saints in the same Manner*, (saith the Catechism of the Council of *Trent*) *for we pray to God, that he would grant us his Favours, and deliver us from Evils; but we ask of the Saints, (because they have Credit with God) that they may take us into their Protection, to the End they may obtain from God, those Things we stand in need of.*

Those petty Divinities, which the Pagans worshipped, besides the Supreme, were by their own Confession, Men, who having, in their Life-time, given Admiration to the People, have given occasion to Men, to pay them Divine Honours after their Death. This appears from the ancient Laws of the Pontificate mention'd by *Cicero* in these Words. † *Let the Gods be worshipped, as well those who have always been thought*

* Part. IV. Cap. VII. qu. 3. † *Cic. de Legibus Lib. II. & de Natura Deorum.*

*Heavenly, as those whose Merits have placed them in Heaven, as Hercules, Bacchus, Æsculapius, Castor and Pollux, Romulus, Divos & eos qui cælestes semper habiti, colunto: Et ollos quos in cælum merita vocarint, Herculem, Bacchum, Æsculapium, &c. and * Macrobius, on Scipio's Dream, saith, That his Soul hath been placed amongst the Gods, because he never had forsaken Virtue, but had, on the Contrary, always practised it. It is the same with the Saints, to whom the Church of Rome pays Divine Honours, they believe them to be Men, whose Merits have plac'd them in Heaven, and are worthy of their Homage; so that what Tertullian told the Pagans, may be applied to them both, † We know whence your Gods are; The Towns they were born in; and where they died, bear Witness of it.*

The Pagans were not allowed to offer up their Prayers or Vows, but to such as the Senate by their Suffrages had plac'd in the Number of the Gods; their Cause was pleaded before the Tribunal of Men, and if they did not prove favourable, they were not esteem'd as Gods. ‡ *The Condition of each of your Gods, (saith Tertullian) depends on the Approbation of the Senate; Those are not Gods, whom Men have not decreed so to be, and who have been condemned by their Sentence. || Wonderful! saith the same Author, in another Place, and from whence we take much Advantage; the Godhead, among you depends on*

* Lib II. Vide Plin. Hist. Nat. Lib. II. cap. VII. † Tert. Apol. 40. ‡ Ch. XIII. || Apol. ch. V.

the Approbation of Man ; is not a God acceptable to Man, he shall not be a God, Man must be favourable to his God. The Saints of the Church of Rome are of the same Stamp, they cannot pretend to that Quality, without the Consent of the Pope and his Consistory ; there it is, that their Cause must be pleaded, and if Men do not prove favourable to them, they are not Gods (*Divi*). § The Popes *Alexander* and *Innocent III.* have assumed this Privilege of Canonizing whom they thought fit, forbidding the worshipping a Saint, who had not been approved by the Authority of the Pope. Judge you, after this, have not the Doctors of the *Roman* Communion a good Grace, when they exclaim against the Follies of the ancient Senate, who assumed the Authority of making its Gods ; since the Pope and his Consistory do, in our Days, pretend to the like Power ? and is not the * *Capuchin Yves* very merry, when he puts on his Gravity, and with the Air of a Censor, declaims thus. *To imagine that a Decree of the Senate may place a Man in the Godhead, as in a Civil Office, is so gross an Ignorance, and so abominable an Impiety, that if all Historians were not agreed in the Proofs they give of it, it were not possible for a rational Being to imagine it ?* Either that Father could not see the Beam in his own Eye, or disowns, what is practised in the Court of Rome.

§ Lib. III. decr. tit. 45. cap. I. Audivimus Bell. de Sanct. beat. Lib. I. cap. VIII. * Theol. Nat. Tom. 4. pag. 155.

The Pagans have deified the Persecutors of Christians, as was the Emperour *Maximianus Herculus*, remarked by || *Baronius*, in the Year 307. The Pope hath done the same, when he canoniz'd *Dominique* and other such Authors of the Massacres of the faithful *Albigenses*.

As soon as the Senate had placed a Man in the Rank of the Gods, they paid him divine Honours, offered up Prayers and Vows, built Temples and Altars, erected Statues, offered up Sacrifices, appointed Holy Days in Honour of him; as *Augustus* did in Commemoration of the Victories of *Julius Cæsar*, his adoptive Father. Thus, as soon as the Pope has canonized One, the exterior Worship, which is offer'd up to God, is paid him; his Name, in the 1st. Place, is enter'd into the Catalogue of Saints; *i. e.* they are order'd to be publicly, * called Saints by all. 2dly. They are called upon in the Prayers of the Church. 3dly, Churches, and Altars are dedicated in Memory of them. 4thly. They offer up publicly, in Honour of them, Sacrifices, as well that of the Eucharist, as the Sacrifices of Praises and Prayers, which are called, *The Office*. 5thly, Holy Days are celebrated in Commemoration of them. 6thly, Their Pictures are drawn with a Ray of Light, in token of the Glory they enjoy in Heaven. And, in fine, Their Reliques, which are kept in precious Shrines, are publicly honoured; and they even place

|| Tom. 3. p. 23. * Bell. de Sanct. beat. l. 1. c. 7.

them on Altars, where they believe *Jesus Christ* to be sacrificed; they kiss and worship their Ashes, their Bones, their Hair, and their Cloaths: In one Word, They do nothing in Honour of God, which they do not practise, with as much, if not, more Devotion, in Veneration of the Saints. So that, one may, with a great deal of Truth, apply to them, what † *Tertullian* alledg'd against the *Pagans* of his Time; *What Honours do you shew your Gods, which you do not practise also, to celebrate the Memory of dead Men. You erect to the one and to the others Temples, and Altars; Their Statues have the same Ornaments.*

When the zealous *Roman Catholicks*, are in some Danger, they immediately make a Vow to the *Virgin Mary*, or to some other Saint, whom they imprecate to their Aid; and if they happen to escape, in lieu of returning their Thanks to God, they give all the Glory of it to the Saint, and take Occasion from thence, to rivet themselves the more firmly in their Superstition: That of the *Pagans* was the Same, *Pliny* tells us a Story of one *Elpis*, who seeing a Lyon coming up to him with his Mouth wide open, clim'd up a Tree, and call'd aloud to *Bacchus*: the Lyon came to the Foot of the Tree, in the Posture of a Suppliant, with his Mouth wide open, wherein was a Bone betwixt his Teeth, which he could not loosen; the Man seeing this,

† *Tertul. Ap. 13.* * *Plin Hist. Nat. l. 8. c. 16.*

came down presently, and eased him of his Pain, without receiving any Harm from the Lyon: From that Time *Elpis* had so great a Devotion for *Bacchus*, that as soon as he returned to *Samos*, he dedicated a Temple to him.

The Devotion which the Pagans had for their Gods, was so fantastical, that they often cursed those, they had the most Veneration for. * *Lactantius* acquaints us, that at *Linde*, a Town in the Island of *Rhodes*, when the Inhabitants commemorated the Feast of *Hercules*, their tutelary God, they strove who should utter most Curses and Execrations against him, and if any one by accident had uttered one kind Word, the whole Mystery had been spoiled. *Sabellicus* writes, That the Mother of the Gods was honoured in the same manner: That is, by uttering against Her, such Obscenity, as would make the most abandon'd Strumpet blush. Many of the *Romish* Churches have revived that Custom. They pretend a great Zeal for the Honour of the *Virgin Mary*, yet there is no such Blasphemy utter'd against Her amongst the *Mahometans*, as in *Spain* and *Italy*, where they call her by a Name, which is too shocking for me to repeat. I could not have believ'd it, had I not read it in † *Bellarmin's* Treatise of the Art of Dying well; *Inter Catholicos quantus est eorum numerus qui Matrem Domini*

* *Lact. Inst. div. l. 1.* † *Bellarmin. l. 1. c. 3.*

Virginem esse fatentur, & blasphemando Meretricem appellare non timent.

† *Arnobius*, formerly taxed the Pagans, for forging themselves Gods, the one a Carpenter, others Drapers, others Mariners, Fiddlers, Cow-keepers; one was a Musician, another a Mid-Wife, a third knew the Art of Divination; the one was a Physician, another President of Eloquence, one follow'd the Occupation of Arms, another was a Smith; and according to this Distribution, every one chose for his Patron, whom he thought presidid over his Occupation. The Orators and Poets worshiped *Apollo*, *Minerva*, and the *Muses*; the Physicians, *Æsculapius*; the Soldiers, *Mars*; the Hammer-Men, *Vulcan*; the Hunters *Diana*. * *St. Augustin* writes a whole Chapter of the Employes Men had been pleas'd to assign their Gods, which he thinks the most ridiculous thing imaginable, *They cut out, saith he, to every God his Task, and according to that Distribution, they tell you, you must direct your Prayers to each of them according to his Office: Does not that look more like the Buffoonry of a Stage, than the Majesty of God?* † What ever the Absurdity be, the Church of Rome have not scrupled to do the like, assigning to every Saint

† *Arn. Contra Gent. l. 3.* * *August. de civit Dei. l. 6. c. 5.*

† You will see many of these Observations, in the new Edition of the false Face of Antiquity; which was published in the Year 1665. The Author of that Tract had made, them six or seven Years before, in a printed Letter to his Brother, &c. But as they are necessary to the present Subject, it was thought fit to repeat them.

his Office, and every one chusing for his Patron, him whom he thinks to preside over his Profession. The *Litterati*, have chosen *St. Catherine* and *St. Gregory*; *St. Thomas* is the Patron of the Divines; *St. Cosmus* and *Damian*, of the Physicians and Chirurgeons; *St. Yves*, of the Civillians or Lawyers; *St. Luke*, of the Painters; *St. Eloi*, of the Goldsmiths and Farriers; *St. Eustache*, of the Hunters; *St. Nicholas* and *St. Christopher*, of the Mariners; *St. Euloge*, of the Jockies; *St. Cecil*, of the Musicians; *St. Josse* and *St. Urban*, of the Plowmen; *St. Vendelin*, of the Shepherds; *St. Anthony*, of the Swineherds; *St. Crispin*, of the Cordwainers; *St. Gutman*, of the Taylors; *St. Goar*, of the Potters: *St. Joseph*, of the Carpenters; and *St. Leonard*, of the Locksmiths.

The Pagans assigned to each of their Gods, the Power of curing particular Diseases; They pray'd to *Apollo*, against the Plague; to *Hercules*, against Epilepsie, or Fits; to *Juno* and *Lucina*, in Travail of Children, &c. In like manner, the Powers of the *Romish* Saints, are thus parcelled out. Against the Plague, *St. Sebastian*, and *St. Roch*, are applyed to; against a Feaver, *Sancta Petronella* is invok'd; against Poison, *St. John* the Evangelist; and for the Tooth Ach, *St. Appollonia*: For Sore Eyes, *St. Otilia*: The Nefreticks, *St. Liberius*: Those possessed with the Devil, *St. Romain*: The Epilepticks, *St. Valentine*: The Prisoners *St. Leonard*, and Women in Labour *St. Margaret*.

Among the Pagans, every Kingdom, City and Town, put themselves under the Protection of Tutelar Deities; Thence it was, that when the *Romans* laid Siege to a Town, they used to evoke the Deity by some Verses, to make him abandon the Protection thereof; To this, *Virgil* alludes, when *Æneas* says, speaking of the taking of *Troy*.

*Excessere omnes adytis, arisque relictis
Di, quibus imperium hoc steterat.*

The Gods who protected us with their Immortal Arms, have taken their Flight and forsaken their Altars.

For this Reason, when *Tyre* was besieged by *Alexander the Great*, the Inhabitants, bound the Statue of *Hercules* the titular God of their City with Golden Chains, for fear he should leave them. The *Babylonians* had *Bell*, for their Protector; the *Egyptians*, *Isis*, and *Osiris*; Those of *Rhodes* and *Delphos*, *Apollo*: *Rome*, *Jupiter Capitolinus*, *Mars*, and *Quirinus*: *Ephesus*, *Diana*: *Athens*, *Minerva*: The Inhabitants of *Crete* or *Candia*, *Jupiter*: Those of *Cyprus*, *Venus*. *France* hath at this time for its Protectors, *St. Michael*, and *St. Denys*: *Spain*, *St. James*: *Germany*, *St. Martin*, and *St. Boniface*; *Ireland* *St. Patrick*: the *Portuguese*, *St. Sebastian*: the *Poles*, *St. Stanislaus*: The *Moscovites*, *St. Nicholas*; the *Bohemians*, *St. Wincelaus*: the *Hungarians*, *St. Mary*: the *Bavarians*, *St. Wolfgang*: the *Catholic Swiss*, the *Holy Virgin* and

and *St. Gall* : And as to Cities, *Rome* is under the Protection of *St. Peter* and *St. Paul* : *Paris*, under that of *St. Genevieve* : *Venice*, *St. Mark* : *Naples*, *St. Thomas Aquinas* : *Antwerp*, *St. Eligia*, and *Nordbert* : and almost all Cities revere the Holy Virgin for their Protectress ; for which Reason the Garden of the Rosary hath these remarkable Words, “ * All Sorts of
 “ People of what Sect or Country soever,
 “ have a singular Veneration for the Gods,
 “ who were their particular Advocates and Pro-
 “ tectors, and offer’d them publick Sacrifices,
 “ with fine Theatrical Verses to their Praises ;
 “ as for Example, the *Olympians* to *Jupiter*,
 “ the *Cyprians* to *Venus* ; The *Delphians* to
 “ *Apollo* ; The *Thebans* to *Bacchus*, and the
 “ *Calabrians* to *Neptune*, &c. With how
 “ much more Reason ought we, who are Chris-
 “ tians, to praise, exalt and magnify, that great
 “ Princess of Heaven, the Queen of Men, Em-
 “ press of Angels, and to speak more properly
 “ the Arch Monarch of the Universe ? ” As to
 the other Saints, some of them who are wor-
 shipped in one City, are not so much as known
 in another, and consequently, are far from re-
 ceiving any Honour from them, in so much
 that what || *Tertullian* said of the Pagan Gods,
 may be applied to them. “ Is it not true, that
 “ among you, some worship certain Gods,
 “ which others do not ? You cannot deny, but
 “ you do Injuries to the Gods, whom you pay

* Garden of the Rosary at the Begining. || Apol. cap. XIII.

“ no Honour to ? the preference you give to the
 “ one, naturally produces a Contempt to the
 “ other, for, when of two Things you chuse
 “ the One, it is most certain, that which
 “ you do not chuse, you reject : Thus, you des-
 “ pise those Gods you own not, and shew you
 “ do not fear offending them, when you refuse
 “ them the Worship wherewith you honour
 “ the other Divinities.

Minutius Felix rediculed the Pagans for the
 vile Drudgery they put upon the Gods whom
 they adored. *Sometimes* (saith he) *Hercules is*
set to empty Dung; Apollo turns Admetus's
Cowherd; Neptune hires himself to Laomedon,
to build up the Walls of Troy, and he is so unfor-
fortunate as not to be paid for his Labour. The
 same thing may be objected against those of
 the Church of *Rome*, who often set their most
 respected Saints of both Sexes, to do Jobbs, not
 only fordid, but dishonourable ; nay even after
 they have been received in Glory. Witness the
 glorious Miracles, they attribute to the Holy Vir-
 gin * ; One time they make her come down
 from Heaven to support an errant Thief on a
 Gibbet, who was Executed for his Thefts,
 but who had shewn a great Devotion for her :
 Another time, She comes down to mend the
 Gown of *St. Thomas of Canterbury*, that was
 ript on the Shoulder : Another time, to wipe the
 Sweat off the Face of the Monks of *Clervaux*,
 whilst they work : At another time She performs

* See the fine Tract of our Lady's Miracles, Printed at *Lions*.

the Duty of an Abbess, whilst the Abbess her self is strolling about the Country, with a Monk who had debauched her: At another time, She comes to sing Matins for a Monk who had intreated her to supply his Place: And at another time, they make her descend, to bleed a young Man in the Arm.

CHAP. VIII.

Of Churches.

TIS without the least Appearance of Reason that we are associated with *Anabaptists*, as Enemies to Churches; because some of our Soldiers in the Civil Warrs, have destroyed Some: For these Violences ought not to be charged to Religion, but to the disorders of War, since Roman Catholicks have shewn no more Moderation than Protestants on the like Occasions; of which *Rome* it self, had a woe-ful Experience in the last Century, when taken by the Army of *Charles Vth.* The *Spaniards*, and *Imperialists*, for Cruelty or Sacrilege, far exceeded the *Vandals* and *Arian Goths*; they had no Regard, either to the Name of Catholick, to the venerable Name of Prelate, or to Sacred Things*. The Cries of the *Roman Ladies* and *Virgins*, whom the Soldiers were dragging

* Mezeray in the Life of Francis I.

through

through the Streets by the Hair, were every where heard. The Ornaments of those famous Churches, with the Reliques of Martyrs, were cast on the Ground, and trodden under Foot: Several Prelates were dragged through the Streets, with Curses and Hallowing, in their Pontifical Habits, and mounted on As-
ses riding Backward: The Rage of the *Spaniards* extended even to the Dead; for they dug up the Body of Pope *Julius*, to take the Pastoral Ring off his Finger: *Clement* VIIth who then reigned, was taken Prisoner, with the Cardinals, who retired into the Castle of *St. Angelo*. Never did any Protestant Troops commit the like Ravages. Waving therefore what hath been done in the Heat of War, we proceed to examine, what is to blame in the Churches of the *Roman* Catholics. We are far from blaming them (and * Cardinal *Bellarmin* wrongs us) when he accuses us of believing, that it is not allowable to build Churches for the Service of God. Our Practice hath sufficiently demonstrated that we approve, that among Christians, there should be Places called Churches, or by any other Name, for Assemblies, for the Exercises of Acts of Devotion; To administer the Sacraments, and for the Performance of Publick Worship; To Sing his Praises; and as our SAVIOUR JESUS CHRIST, & his Apostles, scrupled not to go into the Temple at *Jerusalem*, or into the Synagogues, to preach the Word of God; so in what Parts

* De Cultu Sanct. Lib. III. cap. I.

soever the Reformation hath been settled, and where it is received by the Magistrates, as well as by the People, we without any Scruple make Use of those Churches, in which a Superstitious Worship was performed before. And as we are far from supposing any inherent Sanctity in Building, in Walls, or any other inanimate Things; We are in no Fear of being defiled by them; We use them for our Conveniency, and to shelter us from the Weather.

Under the Law, whilst the Church was in its Infancy, and gathered together in a Country of a small Extent, there was a Temple where God would be worshipped, and in which he gave the People Marks of his divine Presence. * *But unto the place which the Lord your God shall choose, out of all your Tribes, to put his Name there, even unto his Habitation shall you seek, and thither thou shalt come:* But under the Gospel, where the Saviour of the World, hath invited all People, to partake of his Favours; this Attachment, to a certain Spot of Earth, has been taken away; and our Devotion, is as good, in one Place, as in another: JESUS CHRIST, who is the Author of our Religion, hath taught us, that we are not now to be attached to Mount Gerizim, like the Samaritans, or to the Temple at Jerusalem, like the Jews; but that God may be worshipped in whatsoever Place we be, and provided we are

* Deut. XII. 5.

there assembled in his Name, *be bath promised, he will be in the midst of us,* and his Apostle commands us, * *to offer up our Prayers every where; lifting up holy Hands, without Wrath and Doubting.* Pursuant to this, the Christians assembled indifferently in all Places, where they most conveniently could; In Private Houses; In Auditories. † *St. Paul* is said to have preached for Two Years at *Ephesus* in the School of one, whose Name was *Tyrannus*: In Caves: In Woods, in Burying Places, not doubting, but that God, who is every where, and regards not the Beauty of the Place from which he is worshipped, but the Sincerity of Heart of his Worshippers; would hear them, in whatsoever Place they were.

The Church of *Rome* thinks much otherwise. For they build Churches, not only for the Conveniency of the Christians, but to dedicate them to God, as a House wherein he dwelleth; They consecrate them, with various Ceremonies; They believe, that God, is in a more particular manner present, in those Buildings, than in any other; and that the Prayers, and Services done therein, are more effectual, than if done in other Places: They erect Altars; They fill them with Images, which they term sacred, and with Reliques: They adorn them sumptuously, and with a vast Expence; and because we do not copy after their Example, they revile us, as impious and profane; so that

* 1. Tim. II. 8.

† Acts. XV. 9.

we are with them, on the same footing that the Christians of the first Ages were with the Pagans, so that we may say to them, what * *Arnobius* said to these last; You use to impute it to us as a Crime of vast Impiety, because we do not build Churches, wherein to place the Images of the Gods, that we erect no Altars, that we offer no Sacrifices, that we burn no Frankincense, and that we therein make no Offerings of Bread and Wine. To this we answer in the Words of that Doctor; That our Omission of these Things, proceeds, neither from Impiety, nor a Contempt of the Deity; but because we believe that the Gods, if they are truly such, scorn those Honours, or behold them with Indignation, if they be susceptible of Anger.

As to the building of Churches, to the Deity, as the Pagans formerly did, and those of the Romish Church do, in our Days; the Vanity of that Superstition, can never be more effectually exploded, than in the Words of the same *Arnobius*, * *We ask, of what Use can Temples be to the Gods, to what Purpose were they formerly founded, or why should any be now built? Do the Gods feel the Frost of Winter, or are they parched with the Heats of Summer? Do they fear being wetted by the Rains, or disturb'd by Whirlwinds? Are they afraid of being exposed to the Violence of Soldiers, or the voracious Appetites of Wild Beasts, that it is deem'd necessary to lock them up*

* *Ibid.*

R

in

in Buildings for their Safety, and to oppose the Rampart of Walls for their Defence? What are these Churches after all? If you consult the weakness of Man, they are something very great and immense, but compare them to the greatness of the Gods, they will shew very small, or, rather narrow Caverns, which the Invention of a weak Brain hath put together. Be they composed of great Masses of Marble, Be their Ceilings garnish'd with Gold, and precious Stones, Be they so disposed, and in such a large Quantity, as to give a faint Image of the Beauties of the Firmament; all this is yet but Earth, and drawn from the vilest Part of Matter: And although their Price, or Scarcity, makes them valuable to Men, one cannot conclude from thence that they are acceptable to the Gods, and that these Gods are pleased with such gaudy Garniture for their Prisons. This you say, is the Temple of Mars: That of Juno or Venus &c. Is not that doing the Gods high Injury, to distinguish them by the Name of their Habitation? To assign them narrow Lodges, to build them up Conclaves, and Cells, and to imagine that they want these Dwellings like Men, like Cats, like Ants, like Lizards, and like timorous Rats?

The Church of Rome hath this in common with the Pagans, for they consecrate their Churches with Ceremonies, at least as superstitious. This will easily appear by comparing the One with the Other. When the Pagans were about to build a Temple, they marked out the whole Space intended for the Fabrick, and sur-

roun-

rounded it with Ribbons and Garlands. The Vestal Virgins sprinckled the Area with *Lustral Water*; The *Pontif*, who presided over the Ceremony, said solemn Prayers for the Consecration of the Edifice: The Blood of Beasts, which were sacrificed on the Area, was added thereto, the People gather'd round it, with Boughs of Bays in their Hands; The *Pontif*, together with the Priests, the Senate and the Nobility, laid the first Stone, and Silver and Gold uncoined, was cast thereon; as one may read in *Cicero's* Oration to the *Pontifs* for his House: And in the IVth Book of *Tacitus's* History, in the Pleadings he makes for the Restauration of the Capitol. The Ceremonies observed by the Church of *Rome*, on the like Occasion, come very near the former: † For the *Pontif* first sprinkles the whole Place with Holy Water; instead of Crowns, or Garlands, he plants Twelve Crosses round the Place, and before each of those Crosses, he sets a lighted Taper, He blesses the first Stone, and makes thereon several Signs of the Cross, with many Prayers; He places it himself, in the Foundation; He Consecrates the Place, by pouring Oyl thereon, which (|| *Bellarmin* alledges *has at all Times been the Symbol of Consecration*: During the whole Ceremony, the *Pontif* says many Prayers for the Consecration of each Utensil, and, in fine, the Sacrifice of the Mass, as the Soul of the whole Ceremony, is repeated. For as the Decretal hath it, § *All Temples ought*

† *Pontif Rom. part. 2. init.* || *Bell. de Cultu Sanct. Lib. III. ch. V.* Decret. part. 2. dist. I. Can. omnes pag. 1850.

always to be consecrated with saying Mass; to which Purpose the Glossarys observes, *That the Sacrifice of the Mass, is essential to the Consecration.*

It was an Error of the Pagans, to imagine that the Gods were more particularly present in their Temples, than any where else, and that the Prayers and Devotions offered up, were any ways sanctified by the Holiness of the Place, or were ever a whit the sooner heard or more acceptable. † *We consecrate Temples to the Gods* (say they, in Arnobius,) *not to shelter them from the Rains, Winds, Frosts, or the Heat of the Sun, but that we may the nearer approach them, and speak to them, as it were, Face to Face; for they could not so well hear Prayers offered to them in the open Air, and under the Canopy of Heaven.*

¶ The Roman Church have the very same Sentiments, *Deus est magis in Templo quam alibi.* (saith Bellarmin) i. e. *God is more in the Temple than elsewhere: & in Templo citius exaudit.* i. e. *And hears soonest in that Place,* saith the same Author; and it is with an Intent of attracting the Deity within the Walls of the Temple; that in the Prayer used at the Dedication, they say: *Let him pour forth his Holy Spirit; that the Grace of his Visitation, bestow'd on that Place, may spread all over it; Let him continually fill that Building with his Grace; Let his Eyes be open Day and Night on this House; Let him accept, and be propitious to those who come there to wor-*

† Arn. Lib. VI. || Bell de Cultu Sanct. Lib. III. cap. IV.

Ship; Let him enter into that House, which being consecrated to him, is become his Dwelling: Thus, believing that God is in a more particular Manner present in those Buildings, they are persuaded, that their Devotion perform'd there hath more Virtue, than that in other Places; for this Reason, they resort thither to say their Prayers, and not only at the Times of Congregation, but even when therein alone. They imagine that to go to visit them for Devotion, is a meritorious, pious, and devout Work, as the Council of Trent declares †.

The Pagans often undertook long Journeys, in Pilgrimage to the famous Temples of their Gods, in Hopes that the Prayers and Sacrifices they should offer up there, would be more effectual than those in the Cities of their Abode; || Thus, the Temple of the great *Diana* at *Ephesus*; and that of *Apollo* at *Delphos*, were resorted to, far and near, and in *Sicily* there was a Temple of *Ceres*, whereof § *Cicero* saith, *That when People went there, it looked more like going to Ceres her self, than to a Temple dedicated to her.* Therefore, altho' there was a most magnificent Temple dedicated to that Diety at *Rome*, the *Decemviri* and the *Pontifs*, did from Time to Time send thither, to make Vows. It is well known that the Custom of the Church of *Rome* is to do the like, for though their Devotees have Churches in the several Places of their Abode, they nevertheless

† Conc. Trid. Sess. 25. || Acts XIX. 27. § Act VI. in verrem.

go far, in Pilgrimage, to offer up their Vows to those who have the Reputation of more Sanctity.

The Pagans not only consecrated Temples to the Gods, but also, to Men: They erected some in Honour of their Emperors after their Decease, and others, to those for whom they had great Veneration, and called them by the Name of the One or the other, saying (as *Arnobius* assures us) *of the One, This is the Temple of Juno, of the other, Apollo resides here; Hercules in that, and Summanus in the other.* This Doctor had scarce ventured to reprove the Pagans, had the Christians, of his time, consecrated Churches to the Honour of Saints, as well as to God, or to JESUS CHRIST. *Bellarmin* has establish'd it as a most Christian Maxim, which he labours by a Multitude of Arguments to support: * *That it is well done to consecrate Houses, not only to God, but also to the Saints; and they nominate those Churches, from those in Honour of whom they have been built, One St. Saviour, another St. Michael, Holy Mary, St. Paul, St. John, St. Stephen, &c.* The first Christians were very far from that Superstition; and altho' *Constantine the Great*, be the first, who built magnificent Churches, it was with no other Intention than to consecrate them to God, and his Service; *He took Care* (saith || *Eusebius*) *to adorn the World with sacred*

* Bell. de Cultu Sanct. Lib. III. cap IV. || Eus. de Laud. Const.

*Temples, &c. which he dedicated and consecrated to one only God, the Lord of the whole Universe, therefore, those Temples were consecrated to him by the Name of our Lord. Thus * Augustin proves against the Arians, that JESUS CHRIST is God, because Temples are dedicated to him; Were we not accursed by the Truth of Christ, and the Church of God (saith he) if we should make a Temple of Stone and Wood, to some Saint or Angel, how excellent soever; because we should then pay to the Creature, the Service, which we owe to God alone? If then we should be sacrilegious, by building Temples in Honour of any Creature whatever, why should we not acknowledge a true God, to whom we build Temples, and of whom we our selves are Temples. † Would not the Arians have hiss'd such an Argument, had it then been the Custom, as now it is, to erect Churches in Honour of Men and Angels.*

|| The Ancient Romans, in their Battles, vowed Temples to their Gods, if they gave them a happy Issue out of Danger, and Victory over their Enemies. § Thus, when Romulus perceived his Men were giving Ground in a Battle with the Sabins; He vowed to build a Temple to Jupiter Stator, in Case he inspired his Soldiers with Courage, and stopt their Flight: This having succeeded to his wish, he acquitted himself of his Vow. ‡ Appius the Consul, followed that Example, when in the Fight he prayed thus,

** Aug. adv. Max. Arianos, Lib. I. † Pontif 2 Part de impos. primi Cap. p. 202. || Livy Lib. I. § Plut. in vita Rom. ‡ Liv. Lib. X.*

O! *Bellona*, give us this *Victory*, and I Vow thee a *Temple*. Several Generals, as *Sempronius* and *M. Marcellus* did the same: Many of the Churches of the *Romish* Communion, have been built on the same Account; || as was that of *St. Vincent* by *Clotarius* and *Childebert*, after the Defeat of the *Goths*: That of *St. Martin* at *Paris*, by *Henry I.* for the Happy Success he had over † *Baudom* Count of *Flanders*, and several others.

A Doctor of the Church of *Rome*, of good Esteem, who wrote in the last Century, † *Pollet* by Name, hath observed, that the Churches of his Days, were taken from the Model of the ancient *Romans*: “ for They (says he) were
 “ composed of what is now called *Cella Sancti-*
 “ *tior*; that is to say, the Holy Part, which we
 “ call the Choir, distinguished from the *Basi-*
 “ *lick* and *Porches*, by a Separation, very truly
 “ call’d *Pulpitum*, because it is raised in the na-
 “ ture of a *Pulpit*; Some of the *Vulgar* call it
 “ a *Throne*, &c. The *Basillick* is that, which we
 “ call the *Nave* or *Body* of the Church, and
 “ the *Walking Places* on each Side, or *Isles*,
 “ are properly the *Porches* of the *Ancients*, and
 “ are like the *Deck* of a *Ship*. The most
 “ Holy Parts were solely destined for *Sacred*
 “ Things, but the *Basillick*, the *Porches*, and
 “ *Vestible*, were mostly exposed to *profane*
 “ Uses, for there, were held *Fairs* or *Markets*
 “ in as *prophane* a Manner, as in our Days,

|| *Sabell*. *Enn.* VIII. *Lib.* III. † *Gagn.* *Lib.* V. † *Franc*
Pollet *Lib.* I. *Hist. Fori Rom.* cap. III.

“ among

“ among us, and Agreements of Marriage
 “ made &c. It were to be wished, that they
 were not prophaned in other Matters; but every
 One knows, that in *Spain*, and *Italy* especial-
 ly, these are the Places where the vilest Match-
 es are made; and that there is no less Room
 now, than formerly, for the Complaints of *Minu-
 cius Felix* against the Pagans of his Time;
*Where are more Bawdy Matches made than in the
 Temples, and near the Altars? Is it not there
 the filthiest Bargains are made, and where Adul-
 teries are mediated? does not Impudicity reign
 more powerfully in Chappels, than in Stews.*

When the Pagans built Temples, they al-
 ways placed the Choir, and the principal Idols,
 towards the East, as we may read in these
 Words of * *Vitruvius*; *Let those who sacrifice
 towards the Altars, look to the East part of the
 Heavens, as also the Statue which is to stand in
 the Temple, &c. for it is necessary that the Al-
 tars of the Gods be turned to the East.* God,
 to take his People off from the Imitation of the
 Pagans, commanded in the Construction of the
 Tabernacle, in the Temple, that the contrary
 should be done, and that the Holy of Holies,
 wherein the Ark of the Covenant was kept,
 should be placed at the West end. † But the
 Church of *Rome* has chosen rather to conform
 to those, than to the *Jews*. || *When a Church is
 built, (saith Bishop Durand) Let it be so situa-*

* *Vitr. Lib. IV. cap. V.* † *Ezechiel, VIII. 16.* || *Durand
 Ration, Lib. I. Cap. I. Numb. 8.*

ted, that the Head may look to the East. Du Choul owns this Conformity. The Romans turned towards the East, as we do now, when they sacrificed and prayed. This Porphyry hath shewn, who will have the Entrance into the Temples, and the Statue, be erected to the East. And I think I have read the same in Vitruvius's Architecture, where he speaks of the Situation of the Temples of the Immortal Gods: He hath regard to the Passage before-cited.

It cannot be denied, that from the same Source, is come forth the magnificent Ornaments wherewith the Churches have been embellish'd with so much Labour and Expence, for so many Ages. Human Prudence, which spoils all, when it sets about governing Religion, made the Christians believe, after they found themselves freed from Persecution, that the Pagans were to be gained over by that exterior Shew, they were before used to: But it hath so happen'd, that thinking to attract them to the true Religion, their Superstitions have been introduced, and instead of forming Men to Piety, and to raise their Hearts on High, they have been made to remain, in the Admiration of Walls and Cielings. It were to be wished, that the wise Remonstrance * *Lactantius* made to the Christians on this Subject, had been remembered. *One only God was worshiped in the World, (said he) when those Gods, which you now worship, were not yet born. This true God abomi-*

* *Lact. Lib. V. Cap. IX.*

nates Malice, and loves Goodness. These Stones and Mortar are not his Temples, but Man himself who bears his Image; and this Temple is to be adorned, not with Gold, nor Corruptible Gifts of precious Stones, but with Eternal Gifts of all sorts of Virtue. Have we not Reason to apply to the Luxury, which the Church of Rome displays, in every Part of the Decoration of their Churches, in their Vessels and Images, what this ancient Doctor reproach'd the Pagans with?

" * The Beauty of the Gold, of the precious
 " Stones, and of Ivory, dazzles the Eyes of
 " the World, who believe there can be no Re-
 " ligion, where these Things are wanting:
 " They come to their Gods, not so much
 " through Devotion, as for gratifying the Lust
 " of their Eyes, to stare at that rich Metal; so
 " that the whole Worship of God, is nothing
 " else, than what the Covetousness of Man
 " admires." And what he saith in another
 Place, of the Expence, for adorning their Images? *They dress with Veils and precious Cloth, what doth not want Covering. They consecrate them Gold and Silver, which is as much lost to the Donor, as the Receivers.* Lactantius little dreamt, that the Christians, should at any Time ever be guilty of the like Folly; that those who should profess adoring one only JESUS CHRIST, who lived and dyed in Poverty, should change his Religion, for vain Pomp and Ornaments, which strike the Eyes of the Flesh alone, and

* Id. Lib. II. Cap. VII.

should amuse themselves with adorning Images and Walls, whilst they left vast Numbers of poor Members of Jesus Christ, naked and miserable.

* Cardinal *Baronius*, in his *Roman Martyrology*, observes, That until *Gregory* the first's Time, the Christians dispoil'd the Temples of their Idols, leaving them deserted, to testify their Abhorrence of the Service of Devils: But that *Boniface* the 4th, his Successor, (who was the first that assum'd the Title of Universal Bishop, which † *Gregory* had so vehemently exclaimed against) was of Opinion that after taking away the Idols of the Pagans, their Temples might be made use of; wherefore, he accommodated himself with many, into which, he convey'd the Bones of Martyrs, which he had taken out of the Burying-Places of *Rome*. The Church of *St. Michael*, was formerly, that of *Juno*: The Church of *St. Stephen* in the *Ox Market*, was built by the Pagans, in Honour of *Hercules*: That of *Holy Mary the Egyptian*, was formerly the Temple of *Fortune*: That of *St. Adrian*, was built for *Saturn*: But the Virgin, hath profited most from the Spoils of the Pagans, for there are, at this Time, no fewer, than Twelve Temples consecrated to her, which heretofore, were dedicated to false Gods, viz.

Ad Diem 13 Maij. † Antiquæ Urbis splendor Impr. Rom. cum Privil. Papa. Ferreolus Locreus Mariæ, Aug. l. 4. c. 27.

That

That of St. Mary, in <i>Area Cæli.</i>	formerly dedicated to	<i>Jupiter Feretrius.</i>
St. Mary <i>Aventine.</i>		The Good Goddess.
St. Mary in the Ca- <i>pitol.</i>		<i>Apollo Capitolinus,</i>
St. Mary in the Oyl- <i>Market.</i>		<i>Hercules.</i>
St. Mary of the <i>Painted-Hole.</i>		<i>Venus</i> the Victori- ous.
St. Mary in <i>Equirio.</i>		<i>Ihs,</i> in the Circus of <i>Flaminius.</i>
St. Mary of Feavers, in the <i>Vatican.</i>		<i>Mars.</i>
St. Mary of Graces,		<i>Vesta.</i>
St. Mary at the Foot of the <i>Roman</i> <i>Market..</i>		<i>Jupiter Stator.</i>
St. Mary on the <i>Mi- nerva.</i>		<i>Minerva.</i>
St. Mary the New.		<i>Apollo and Diana.</i>
St. Mary in the <i>Por- tico.</i>		<i>Saturn and Ops.</i>

But the most considerable of all the ancient Temples, and which hath been the best preserved, is that, now called, *St. Mary la Rotunda*, which the Heathens called the *Pantheon*, and which they had dedicated to *Cybelle*, and all the Gods: This was consecrated by * *Boniface* the 4th. to the Virgin *Mary*, and all the Saints of both Sexes; the Feast whereof, he settled by the Name of *All Saints*, and placed it in the Month

of *May*, on that which was before the Feast of *Cybele*: That Feast hath been transferr'd by † *Gregory* the 4th. to the 1st. of *November*, at the Desire of *Louis* the *Debonaire*; because, the Time, when the Harvest is all taken in, was thought more Expedient than the Month of *May* to feed the great Multitude of People, who then, for the sake of Devotion, resorted to *Rome*.

|| *Augustin Steuchius*, the Pope's Librarian, hath admired the Change which hath been made of the Pagan Temples, and consecrated in Honour of the Saints, *All things, heretofore, profane at Rome, saith he, are they not now become sacred? Have not all the Temples of false Gods been converted into Churches of Saints? Is not the Pantheon, which was formerly, the Temple of all the Idols, now the Church of the Virgin Mary and all the Saints? Hath not the Temple of Apollo in the Vatican, where the Bodies of the Holy Apostles were buried, been converted into that of those very Apostles, as I have already shewn, and many others? That of Castor and Pollux, in the Roman-Market, is now the Church of St. Cosmo and Damien: All the profane Ceremonies are now become Sacred.*

He had spoke with more Truth, had he said that the Face of Paganism had only been changed, but the Substance still remain'd entire at *Rome*, and that all the Change it hath undergone, consisted in this, that another Name hath been given it.

† Anno 835. || *August. Steuchius de donat Const. p. 269. E.*

C H A P IX.

Of Altars, Reliques, the Holy Water Pot, of Asylums, of Votive Pictures hanging up in the Churches, by the Pagan Romans, called, Tabulæ votivæ.

HAVING considered the Temples, or Churches in general, let us now view their chief Ornaments, and examin from whence they took their Rise. The first Things looked upon with Veneration, are the Altars, which are in our Days consecrated with great Ceremonies, as well as in the Heathen Times, and for the very same Purpose, that is, to offer sacrifices. It might be urged, that this is an Imitation of the Jews, and therefore, if herein the Church of Rome offends, it is with restoring one of the most important Ceremonies of the Jews; but this Excuse cannot in the least avail Her. * For whereas among the Jews, there was but one Altar, on which it was allowed to sacrifice: In the Church of Rome, there are an infinite Number, even several in the same Church, and in some large Churches, more than forty or fifty; and this, they do in Imitation of the Pagans, * who, in the same Temple, consecrated sundry Altars, to the Divinity there worshiped, as

* Joseph. XII. 29.

† *Virgil* observes of the Temple of *Venus*, at *Paphos*, a Town in *Cyprus*.

————— *Centumque Sabæo*
Tibure calent Aræ. —————

With sweet Perfumes an hundred Altars smoke.

The Altar, which was in the Temple of *Solomon*, was consecrated to the Honour of God alone; and it had been an horrible Sacrilege, to have raised one there in Honour of any Creature; But among the Pagans, this was very common. One may still see the Inscription of an Altar at *Narbonne*, which the Inhabitants erected to the Emperour *Augustus*; as they dedicated Temples to them, so they appointed Priests and Altars. || And *Suetonius* observes, that *Caligula* would have no Creatures to be sacrificed on them but Peacocks, Wood-Hens, Pheasants, and others of the most scarce Fowls. From them the Church of *Rome* have learned to raise Altars in Honour of Men, and their Images, as it appears in the Prayer used at the Dedication. *Be this Altar sanctified in Honour of the Omnipotent God, and the Glorious Virgin Mary, and all the Saints, to the Name and Memory of N.* (they name him to whom it is particularly consecrated) *in the Name of the Father, Son, and Holy Ghost.* I think there will be no Reason for Complaint, if we call this a most gross

† *Æn.* 1. || *Suet.* in *Calig.* c. 22.

Idolatry, since a Pope hath pronounc'd it such long before; it was *Innocent* the 3d. whose Words in his Treaty of the Mysteries of the Mass, are these, *The Temples and Altars, appertain to the Worship of Latria, &c. They ought not to be dedicated to Saints in Honour of God, for fear that doing otherwise, were found not to contribute to the Service of God, but to Idolatry. Ne fortè si secus agitur non Theosebia, sed Idolatria committatur.*

St. Augustin had the very same Thoughts, when he ridiculed the Pagans, for raising Altars before their Images; a thing commonly done by the Church of Rome, as if those inanimate Statues were God, (*The Altar*, saith he, about the middle of his Sermon, *de Verbis Domini*, Tom. X.) *testifies that they take that Statue to be God: For what else hath an Altar to do there, if the Image is not believed a God? Let them not tell me, it is no Divinity, it is not God; I could wish the Pagans were as well assured of that, as we are; but the Altar testifieth for whom they hold it.*

Of the many Altars which are in the same Church, there is a principal one, which stands in the Choir, called the *great Altar*; in like Manner at Rome, whilst Pagan, there was an Altar, which they called * *most great Ara Maxima*. This was situated near the Ox-Market, where People came to be Sworn, and was held

|| *Innoc. III, de Myst. Missa Lib. III.* * *Dyonisius Halicarnassæus Lib. I.*

in very high Veneration, because it had been consecrated by *Hercules*.

† *William Durand* Bishop of *Mande*, writes, in his *Rational of Divine Offices*, that it is a Custom, three Days before *Easter*, to sprinkle the Altars with Wine and Water, taking care there be more Wine than Water, otherwise the whole Mystery would be spoilt. This Ceremony was observed by the Pagans, who pour'd Wine upon their Altars, in honour of their Gods, “ || Pray shew us why you thus pour “ Wine on your Altars? (says *Arnobius*) Do “ your Gods thirst, that their Throats want to “ be moisten'd with that Liquor? Is it, as at our “ Meals, we use to mix Drink with our Victu- “ als, that after having fed your Gods with the “ Flesh of Victims, you moisten their Mouths “ with Wine, for better Digestion.” Had that ancient Doctor dared thus to ridicule the Pagans, if, in his time, the Christians had done the same? Had he not foreseen, that the Raillery might have been retorted on him, by asking him, if his God was thirsty, since, after offering him Bread, they pour him out Wine and Water.

The Altars are not only dedicated for performing thereon the precious Sacrifice of the Mass, but likewise to be the receptacle of the Reliques of Saints; which are two Uses, widely different, to Lodge on the same Altar, Him who is

† *Durand Rat. Lib. VI. Cap. LXXVI. || Arn. Lib VII. p. 29.*
ex Edit. Bas. 1546.

esteemed the true God, the supreme Master, as well of the Saints, as of Heaven and Earth, with Reliques, that is to say, with Bones, Ashes, Hair, Combs, Old Shoes, Lanthorns, and Rags: One cannot sufficiently wonder at that fantastical Devotion: * For would not a Man be thought mad, who, seeing the King seated on his Throne, instead of paying Homage to him alone, should fall on his Knees before the Nails, or the Breeches of an Officer, who had been dead some time, and who should put those fine Reliques on the Throne near the King? Is not the Devotion of those, far more stupid, who, believing the Presence of the supreme Monarch of Men and Angels, on their Altars, do place about him dead Bones, Wallets, or old Cloaths of his Servants, which they reverence, kiss, and worship; with, at least, as great Submission as Himself.

|| But because it is not my design to treat of Reliques in general, which others have done before, neither to exaggerate the Absurdity of the Devotion paid to them, I will content my self to shew, what Conformity the Church of *Rome* hath with the ancient Pagans. “ The Jesuit *Vasquez* saith, “ that it is an undoubted truth “ among the Catholics, that the Reliques of “ Saints, whether they be part of them, as “ their Bones, their Flesh, their Ashes, or other “ Things which have touched them, and belonged to them; ought to be worshipped,

* Dallié de Cultu Lib. IV. cap I. || Monsieur Bochat of Alençon of Reliques.

and deemed worthy of sacred Honour. The Heathens never came up to this, though it be in Imitation of them, that Men have by insensible Degrees engaged in that Excess of Superstition. For, in the first Place, they preserved, with vast Respect, those Things which had served their Heroes in their Life-time, as at *Rome*, the crooked Stick called *Lituus*, which *Romulus* used to hold in his Hand, whilst he observed the Flying of Birds, when he took the *Auguries*, and wherewith he had traced the Circumference of the City; for they had consecrated this Staff on the Palatine Hill; and, to make it more venerable, they vouch'd that it had performed Miracles, as among others, to have preserved it self entire in the midst of the Ashes, and Ruins, when the *Gauls* took *Rome*, and set Fire to all the Houses thereabouts. But among the Reliques, they reverenc'd chiefly the Ashes of their Heroes, in those Places, where their Bodies had been burnt; and their Flesh and Bones, in those Countries where embalming was the Custom; as appears by what * *Plutarch* relates of *Theseus*, " The *Athenians* (says he) reverenced him as a Demi-God, and the Oracle of *Apollo*, which they had consulted, answer'd, that they should gather the Bones of *Theseus*, and putting them on an honourable Place, should religiously preserve them: Which obliged them to depute *Cimon* to go in search of his Sepulchre, the Place whereof

Plutarch's Life of Theseus, toward the End.

was

“ was wholly unknown: That *Cimon* having discover’d it by means of an Eagle, which had pearched thereon, he carry’d his Bones to *Athens*, where they were received with universal Applause, with solemn Processions and Sacrifices:” And *Plutarch* adds that these Reliques, were still in *Athens* in his time: Thence it is that the Romish Church has learn’d to search the Tombs for Bones, instead of letting them rest in Peace; and whenever they transfer such Reliques of Saints, they do it with the same Ceremonies, as were practis’d by the *Athenians*, that is to say, with Processions and Sacrifices.

The Custom of placing the Bones and Ashes of Saints in Churches, is taken from the Pagans, who used to erect Altars near the Graves of those they intended to honour, as appears by what *Virgil* relates in the 3d *Æneid*; that *Æneas* in Order to pay Funeral Honours to *Polidorus*, after he had erected a Monument had an Altar built near it, *Stant Manibus Aræ*. From thence the Fathers of the Three First Centuries, take Occasion to speak contemptuously of the Pagan Temples, commonly stiling them *Sepulchres*, as *Cecilius*, who contends for the Pagans, complains in *Minutius Felix*: *Shall we endure Men* (saith he, speaking of the Christians) *who mock holy Things, and who fly the Temples, as they would Graves &c.*

The Reason alledg’d by the || Council of

|| Council of Trent Sess 25. Decr. of the Invocation of Saints.

Trent

Trent, to oblige Christians to worship Reliques is, *because, Men receive great Benefit thereby.* The same Opinion the Pagans had of the Bodies of their Heroes, believing them to be the Protectors and tutelar Gods of the Places where they reposed: Thus St. *Epiphanius* relates that the Pagans of *Egypt*, paid their greatest Devotion near the Sepulchre where *Jeremiah* was buried, because they thought he protected them from the Crocodiles and from Asles; and † *Ælian* relates, that there was a very great dispute among the Successors of *Alexander the Great*, who should have his Body, holding, that in all Places where it should be, it would be attended with Victory and Safety. This *Aristotles* his chief Southsayer affirmed, had been divinely revealed to him.

It is the Custom among those of the Romish Church to Swear by their Saints and their Reliques. The Pagans did the same, as * *Herodotus* assures us of the *Nasamones*, who swore by those, who had been the most just and honest Men among them, by laying their Hands on their Sepulchres.

Besides Altars, you find in the Romish Churches a large Stone Vessel called the Holy Water Pot, full of Water wherewith those who come in, sprinkle themselves. This Custom is derived from the Pagans, as one may read in the third Book of the Ecclesiastical History of § *Theodoret*, who acquaints us, that *Valentinian* (then Captain of

* Herod. Melpom. § Theod. Lib. III. Cap. XV.

the Guards and afterwards Emperour) accompanying *Julian* to the Temple; the Church-Wardens (who stood at the Door to sprinkle those, who entered, with Lustral Water) threw some on him; at which having taken Offence, he turned to one of them, and gave him a Box on the Ear, *believing* (saith the Historian,) *rather to have been polluted than cleansed by that Water*; for doing of which he was exiled;* *Du Choul* assures us, that the Pagans had a Water Vessel for that same Use. *I have observed* (saith He) *that at the Door of the Temples, the ancient Romans had a Water-Vessel of fine Marble, set up, whence the Priests, and the People took out Water at their going into the Temples to offer up Sacrifices*. He afterwards gives us a Draught of the Vessel, and the Sprinkling Brush, as they were taken from the Antique: He tells us moreover, of a Portative-Water Vessel the Fashion of which he hath taken from an Antique Marble, of which he hath a Picture cut in Wood in his Book, with this *Inscription*; *A small portative Water Vessel, such as that which we make Use of in our Churches*.

The Temples and Altars have not only been used by the Pagans in Honour of their Gods, but they made them serve also, for Places of Refuge for the greatest Criminals. True it is, that they had in *Israel* Towns of Refuge, but these were only for such as had kill'd by Accident, without premeditate Design, and not for Wilful

* *Du Choul*, pag. 226.

Murderers. * God commanded that these should be taken from the Horns of the Altar, and it was permitted to punish them in whatsoever Place they were found. The first *Romans*; that is to say, a band of Robbers, gather'd together, to people their new City, gave Sanctuary, to those of their Kind : || *Romulus* having promised impunity, to all who should come to a Temple, which he had, for that purpose, erected in a Wood : And since that, all the Altars in *Rome* had the same Privilege, as it often occurs in *Plautus*, where the Slaves, who had committed any Crime, (says he) fly for Shelter to the Altars. This the Romish Church has imitated, § *Under the Law of the Gospel*, (saith *Suares*) *all Churches, all Church-Yards and Religious Houses are Sanctuaries for Guilty and Criminal People, so that we have more of them than the Jews had, for theirs extended only to involuntary Homicides, who could even be taken thence to Trial; but now these kind of Sanctuaries extend almost to all sorts of Crimes.* True it is, that in *France*, the Magistrates do not suffer it to be so much abused; the Convents there, serve only for a retreat to Bankrupts; but in *Spain*, and *Italy*, the greatest Criminals, find in them, an inviolable Protection : They make of those Houses, which they call the Houses of God, Dens of Thieves. It were to be wished, that the *Popes*, would shew as much Equity as the Emperour † *Tiberius*, who as much a Pagan,

* Exod. XXI. Numb. XXV. Deut. XIX. || Livy Lib. I.
§ Suares de Imm. Eccl. cap. XIX. & XX. † Suet. in vita Tib.
as

and bad as he was, finding that the Impunity of those Protections was the Cause of great Mischiefs,* could not endure the abuse of them, abolished those priviledg'd Places by an Edict.

It was a Custom amongst the Pagans, to testify their Acknowledgment to their Gods, after they were cured of some dangerous Sicknes, or had escaped any eminent Peril, to hang up in the Temple of the God they had vowed to, † the Cloathes they had on, during the Danger, as also Pictures, wherein were delineated the Evils they were deliver'd from; This is what *Horace* alludes to in his 5th Ode.

-- -- *Me Tabula sacer.*

Votiva Paries indicat Humida

Suspendisse potenti

Vestimenta maris Deo.

That is to say: *The Sacred Wall on which the Picture of my vow is hung, witnesseth, that I have hung thereon, my wet Cloathes in honour to the Powerfull God of the Sea.* And *Tibulus* Elegy 3 Lib. 1.

*Nunc Dea, nunc succurre mihi, nam posse mederi
Picta docet Templis multa Tabella tuis.*

That is. *Come Goddess, haste to my Aid, for the many Pictures hung up in thy Temple, do sufficiently shew, that thou hast the Power of Healing: To this † Juvenal, alludes when he saith that the*

* Tacitus. † See *Hospinian de Origine Anathematum.* † *Juvenal* Sat. 12.

Painters were fed by the Goddess Isis — *Pictores quis nescit ab Iside Pasci?* All the World knows that the same Custom still subsists in the Church of Rome. † *We hang up in the Churches, to the Memory of Saints, saith Molan Doctor of Lovain, Arms, Feet and such like Things of Wax, Silver and other Materials: others hang up Pictures, for a Witness of the Miracle, || § Polidore Virgil, owns this Conformity.* “ We hang
 “ up in our Churches, (saith he,) Pictures, on
 “ which are painted the miraculous things
 “ that have happen’d to us, for transmitting
 “ the Memory of each, to Posterity. This comes
 “ from the *Greeks*, as *Strabo*, assures us *among
 “ whom the Custom was, to hang up in the
 “ Temples of the God who had succour’d
 “ them, and particularly in that of *Esculapius* :
 “ They also offered to *Saturn*, and the Gods,
 “ small Images. We do the like, offering small
 “ Figures of Wax to the Church ; for as soon
 “ as we are afflicted in any Part of our Body,
 “ whether in Hands, or Feet, or Breast, we im-
 “ mediately make a Vow to God, and to his
 “ Saints, to whom, as soon as we are cured,
 “ we offer up such Hand, or Foot, or Breast
 “ done in Wax. This Custom is become so
 “ common, that it hath passed from Men, to
 “ Beasts ; for the Christians offer such Images
 “ in Wax, for an Ox, a Horse, or a Sheep :
 “ Of which some scrupulous People may tell

† Molan de Hist. sac. Im. Lib. II. cap. 50. || Vide Vit. Theod. Sic. Metaph. 22d April. § Lib. V. cap. I. * Geo. Lib. VIII. .

“ us, that we, therein, imitate the Superstition,
 “ rather than the Religion of the Pagans, since
 “ *Cato*, in his Treatise of Agriculture, acquaints,
 “ us, that the *Romans* made such Vows for
 “ the Oxen, which to him appear'd the most
 “ ridiculous thing in the World.

C H A P. X.

Of Images.

THE Origin of Images in Religion proceed from the Weakness of Mankind, who will have sensible Objects of Devotion; *and who believe it were vain (saith Lactantius) unless they have before their Eyes, that which they worship.* However, God hath ever put this off from his worship, having expressly forbid his People, to make any graven Image, &c. But the Devil, who is an Enemy to his Glory, and to the Salvation of Mankind, hath with all his Power fomented this Inclination to Idolatry, instigating the making of Images, as well of God, as of his Creatures, and the paying a religious homage to them.

This, he hath generally establish'd among the Pagans, from whom their Religion proceeded; for as *Gregory of Neo Cæsarea* saith, *The Pagan Religion is the Inventor, and Mother of Images;* and from them it passed to the Christians, as

* *Eusebius* shews, in the Seventh Book of his Ecclesiastical History; when speaking of a Statue, which stood in his Time, in the Town of *Cesarea*, representing JESUS CHRIST, with the Woman, whom he cured of the Bloody Flux; he adds, that it is not surprising, that People, among the Pagans, who had been miraculously cured by JESUS CHRIST and his Apostles, should have erected the like Monuments, because it was a Custom of the Pagans to pay such Honours to those, whom they held for their Deliverers. *George Cassander*, a very learned Divine of the Romish Church, in his Consultation, addressed to the Emperours *Ferdinand* and *Maximilian*, on the Controversies, between the Catholics and Protestants, ingenuously acknowledges, that the Church of *Rome*, has herein imitated the Pagans: *The Matter, is too obvious, to need a more particular Explanation; The Worship of Images, and of Statues, (saith he) is come to too great an Excess, and there hath been too much Condescension, in stooping to the Inclination, or rather, to the Superstition of the People; for ours come nothing short of the utmost Excess of Folly, the Heathens have fallen into, whether in the making of their Images, the Adorning, or in paying supreme Adoration to them. If they come nicely to be compared together, one will find, that there is no Exaggeration in the Discourse of this Doctor.*

The greatest Absurdity of the Pagans in this

* Eus. Hist. Eccles. Lib. VII. Cap. XVIII.

Case, was in making Representations of the Deity, *and in that, they changed*, (as the Apostle speaketh) *the Glory of the incorruptible God, into the Resemblance of corruptible Man*: For this Reason it was, that *Isaiab* asked the Idolatrous of his Time with bitterness, * *To whom then will ye liken God? and what likeness will ye compare unto him?* &c, Truly, it is not with God, as with his Creatures; these, because they are compound, and finite, may be pictured and represented; if not with Regard to their very Essence, which is not an Object of the Senses, at least, with Regard to the Accidents wherewith it is overcast, and by which it makes it self sensibly known; but a Spirit, so very pure and infinite as God is, in whom there are no Accidents, or any other thing discernable by the Senses, it is absolutely impossible to represent him: *Tertullian* † speaks of that Attempt with so much horror, as to say, that it is not God they represent, but *the Devil whom they embody*, (*Dæmoniis corpora conferunt*) yet the Church of *Rome* is guilty of this fault, they making Representations of the Holy Trinity, which, they even put, as a Frontispiece to their Bibles, as well, that of *Sixtus*, as of *Clement* the VIIIth, though God in these very Bibles saith, || *Take you therefore heed of our selves, (for ye saw no manner of Similitude on the Day, that the Lord spake to you in Horeb, out of the midst of the Fire) lest you corrupt your selves, and*

* If. Ch. XL. 18. † de Idol. || Deut. Ch. IV. 15. 16.

make you a graven Image, the Similitude of any Figure, the likeness of Male, and Female. Notwithstanding this Prohibition, The Doctors of the Church of Rome, dare maintain, that it is allowable, to represent the Image of God the Father, in the likeness of an Old Man, and that of the Holy Ghost, under the similitude of a Dove. *The Father* (saith * Sanders) *having appeared formerly as the ancient of Days, may be pictured thus now : The Son, also hath a Human Nature, in which he may be represented : And the Holy Ghost, hath at one time assumed the likeness of a Dove, at another, Cloven Tongues, as of Fire ; Those who represent the Trinity with such Figures, with Colours artfully disposed, mean nothing more than what the Authority of the Scriptures permit, and command.* Cajetan, Ambr. Catharin, Diego Payva, Thomas, Valdensis. Moland and Bellarmin, hold the same Sentiment, read this last in his Treatise of Images and Saints, † where he Endeavours to prove this Impiety by Reasons.

Besides the Images of the Gods, which the Pagans set up, they made some of their Heroes, whom they stiled *Demi-Gods*, as also of those they called *Dæmons*, whom they believed to be Mediators betwixt the Supreme God, and Men : Thus, the Church of Rome, besides the Images of the Trinity, make others of Angels and of Saints, whom they invoke as their Intercessors.

* Sanderus, de Ador. Imag. Lib. I. cap. IV. † Lib. II. cap. VIII.

The Materials wherewith those made their Images, were the same which are now imploy'd, and subject to the same Accidents; and the Antient Fathers, have said nothing in Derision of those of the Pagans, which does not suit with those of God, of the Angels and of the Saints. One may say of them with * *Tertulian*, *We find no other Fault with your Images, but that they are of the same Substance with our Vessels and common Utensils, &c.* These cold Statues are so perfectly like the Dead they represent, that the Owls, the Rats, and even the Spiders perceive it: And with *Octavius in Minucius Felix*; *What Opinion have the mute Beasts of your Gods? they perceive and know, that they have no Sensation; they tread, and sit on them, and if you did not drive the Birds away, they would make their Nests in the Mouth of your God: The Spiders cover their Faces with their Webbs, and fasten their Threads to their Heads.* And farther with the same Author: *If a Man will take a Review, how these Figures are made, and in what Manner they are Carved, he will be ashamed to shew fear, for a Thing, on which the Hand of the Artist hath thus played. That God of Wood, that may be the remainder of a Wood Pile or of a Gibbet, is hung up, carved, plain'd and smooth'd: If of Silver, or Copper, it may be made of a Kettle, or something more vile, and hammer'd out upon an Anvil. That of Stone is hew'd, fashioned, and polished, sometimes by the Hand of a Wicked Man.*

* *Tert. Apolog.*

And as it doth not feel the Hurts which are done it at its Birth, so is it as ignorant of the Honours paid it, after Consecration.

* *Arnobius*, ridicules the Equipage, and the sundry Postures in which they represented their Gods; for painting their *Jupiter Hammon* with Horns; *Saturn* with a Sickle; *Bacchus* with a Cup; *Silenus* mounted on an Ass, with the Countenance of a Drunkard; *Mercury* as a Messenger, ready for a Journey; *Vulcan* with a Hammer, and other Smith's Tools; *Apollo* with his Fiddle; *Neptune* with a Trident; *Juno* with a Peacock; *Minerva* with a Helmet on the Head, and a Spear in the Hand; *Ceres* with a Wheat-Sheaf, &c. By Reason of this, that Doctor tells them; † *Should you take from your Gods their Equipages, they would not be known; one might easily mistake one of them for another.* May not the same be said of the Images, the Church of *Rome* makes of their Saints? representing *Moses* with Horns; *St. John*, and *St. Barbara* with a Chalice in their Hands; *St. James* with a Pilgrim's Staff; *St. Peter* with Keys; *St. Paul* with a Sword; *St. Geneſt* with a Fiddle; *St. Anthony* with a Book, a Swine, Fire and the Letter, T; *St. Genevieve* with a Candle, and a Devil at her Feet; *St. Fabian* with a Dove; *St. Agnes* with a Lamb; *St. Patrik* with Serpents; *St. Gertrude* with Rats; *St. George* with a Dragon in the Equipage of a Knight; *St. Catherine* with her Father, whom

* *Arnob.* Lib. VI. † *Vide Molan de Miſt. Sanct. Imag. Lib. II.*

she treads under her Feet; St. *Eloy* with a Hammer; St. *Nicholas* with three Children, no body being able to assign Reasons for it. But what is more filthy and dangerous in this Imitation, is, that as the Pagans, often made lascivious Representations of their Gods, Witness their *Venus's* and their *Cupids*, their *Satyrs*, and Keepers of Gardens, which St. *Augustin* taxes them with, when he produces the Passage of *Terence*, where a young Debauchee excites himself to Luxury at the Sight of a Picture representing the Loves of *Jupiter* and *Danae*: They expose, even in the Churches, Pictures more proper to raise Concupiscence than Devotion. This Evil is so common, and so heinous that the most passionate Partisans of these Abuses, cannot forbear complaining thereof, It is upon that Subject, that *Ambrose Cantharin*, Bishop of *Minori*, one of the Divines, who appeared most in the Council of *Trent*, exclaims thus; "What is most detestable at this Time, is, that
 " you will find in Churches, and Chappels, Pictures so lascivious, that one may plainly see,
 " the most shameful Parts of the Body which
 " Nature had concealed. These are more proper
 " to raise the Luxury than the Devotion of the
 " most mortified Flesh.

The Pagans after the Statue was finished by the Carvers Art, consecrated the same with solemn Prayers, " and immediately, as if the
 " Fate thereof had been changed by Consecra-

* August. de Civ. Dei. Lib. II. cap. VII. Teren. in Eun.
 † Cath. de Cultu Imag.

tion, (as *Tertullian* in his *Apology* says) they
 “ pay their Homage to it, which they had not
 “ done before. *Minucius Felix* gives it a gentle
 “ turn. “ It is melted (saith he) it is cast, it
 “ is carved, it is not yet a God, It is southered,
 “ it is built, it is dressed out, nor is it yet a God.
 “ In fine, it is consecrated, it is prayed to, then
 “ it is a God, when Man, would have it so, and
 “ has dedicated it.” It is the same with the
 Images of the Church of *Rome*; Before they
 come to be consecrated, they have no more Re-
 verence paid them, than is paid to a Log, or a
 Stone; But after they have been consecrated, it
 is no more a Mass of Stone, it is a God, or a
 Saint, or Saintess to which the same Honour is
 due, as to the Object it represents, as * *St. Thomas*
 and *Bellarmin* both assert; To those of the
 Father, Son and Holy Ghost, the Worship of
Latria; to that of the Blessed Virgin, the Wor-
 ship of *Hyperdulia*, and to those of the Saints,
 the simple Service of *Dulia*; so powerful is the
 Virtue of Consecration, “ that by that, (saith
 “ the same || *St. Thomas*,) Things inanima-
 “ te, acquire a spiritual Virtue, which makes
 “ them fit for the Service of God.”

The Condition of Images having thus been
 changed by Consecration, Superstitious People
 have not looked on them since, but with Vene-
 ration. The Bigots of our time, carry them about
 in Procession through the Streets on solemn

* *Thom. 3. part. Quest. 25, Art. 3.* † *Bellarmin. de Imag. Sancti. Lib. II. Cap. X.* || *Tho. part. 3 Quest. 85 Art. 3.*

Days; and on these Occasions, the People are seen to prostrate themselves, and deem themselves happy, if they can but touch, or rub their Beads on them. One reads in *Baruc*, that the *Babylonians*, at the Time the *Israelites* were Captives among them, did the same. “ Now “ shall you see (saith he) in *Babylon*, Gods of “ Silver, and of Gold, and of Wood, born “ upon Men’s Shoulder, which cause the Na- “ tions to fear. Beware therefore that ye in no “ wise be like to Strangers, neither be ye afraid “ of them, when ye see the Multitude before “ them, and behind them worshipping them.

“ But say ye in your Hearts, O Lord we “ must worship thee.” And *Eustathius* on the first *Illiad* of *Homer*, tells us, that at *Diospolis* in *Egypt*, there was a great Temple dedicated to *Jupiter*, from which the *Æthiopians*; came yearly to take the Image of *Jupiter*, and the other Gods, carrying them in Procession round the Country of *Lybia*, and continued that Solemnity for Twelve Days; as it were in Honour of their Twelve Gods.

They light in the Church of *Rome*, Tapers and Lamps before the Images; and when the Devotees are in Danger, they vow a Taper to some certain Saint, if by his Means they may escape it; witness that Irish Man, of whom † *Pogge* of *Florence* saith, that he being at Sea, in a Storm vowed a Taper to the *Virgin Mary*, as big as the Ships Mast, but one alledging that

* Chap. VI. † *Pogge* in *Facettius*.

was more than he should be able to perform, the Irish-Man whispering told him, Be not troubled at that (saith he) if I escape, the good Virgin will be satisfied with a Farthing Candle. I know not whether the Heathens, played thus with their Gods, but certain it is, that it was their Custom also to light up Candles before their Images, as may be read in * *Baruc*, where he speaks of the *Babylonian* Idolatry. *They light up Candles before their Idols, yea more than for their own Use, of which those Idols cannot see one, no more than the Beams of the House.* § Cardinal *Baronius* excuses this Superstitious in the same Manner as the Pagans did, by citing the Words of *Seneca*, who saith, that if they light up Candles in the Temples, it is not because their Gods have need of Light, but that such is done for Devotion,

The ancient Idolaters kissed their Images, as a mark of religious Veneration, as is taught in the sacred Writings. † Where God speaking to *Elijah*, of those who were not guilty of Idolatry, says. *Yet I have left me Seven Thousand in Israel, all the Knees of whom, have not bowed unto Baal, and every Mouth which hath not kissed him.* And from these Words of *Hosea*, || *And now, they Sin more and more, and have made them molten Images of their Silver; and Idols, according to their own Invention, all of them the Work of the Craftsman: They say of them, let the*

* Chap. VI. § Baron Ann. Eccles: An. 58. 28. † 1. Kings Ch. XIX. 18. || Chap. XIII. 2. † Orat. de Signis.

Men that Sacrifice, kiss the Calves. Thus † *Cicero* in his fourth Book against *Verres*, among other Sacrileges, he accuses that Man of, charges him with having rob'd the *Agrigentines* of a Brazen Statue of *Hercules*, which was held for many Years in so high Veneration, that its Chin and Mouth was quite worn with kissing it: It was on the like Subject that * *Prudentius*, an antient Christian Poet, contemporary with St. *Augustin*, ridicules the Pagans of his time, who went to kiss the Legs of the Horses of a Statue, representing *Apollo* in his Chariot. † The most celebrated Saints have had the same Devotion for their Images; *Francis de Salle*, lately made a Saint, gives this Charge to his Catholics, as one of the principal Preservatives against Sin, (viz) often to kiss the Holy Images, as the Crucifix and others. And the Abbot *Geris*, in the Life of § *Cardinal Berule*, observes, that he had always about him several Images of Saints, which he had almost worn out with kissing. The greatest Comfort the Confessors offer the Sick on their Death Bed; or to Criminals, who are going to be executed, is, that of giving them a Crucifix to kiss.

The Prophet *Jeremiah*, laying before the People their Idolatry, accuses them of saying || *To the Stock thou art my Father, and to the Stone thou hast begotten me* Those of the Church of Rome do the same; when they fall

† Orat. de Signis. * Lib I. cont. Syrmac. Epig. 13. † Fr. de Sales in his Advert, to Confessors, Ch. VIII. § Book III. ch. V. || Jerem. II. 27.

down before Crosses, or Images of Wood or Stone, when they often with counting their Beads, repeat *Pater noster*, &c. And as the Prophet * *Hosea* said of those in his time. *They have made their Petitions to Wood*: in like manner, these ask of a Figure of Wood, all Spiritual and Temporal Happiness, as if it had the Power to gratify their Desires; *We speak to the Cross, and pray to it*, saith † *St Thomas*, of the Church of Rome, *in the same manner as we should do to him who was crucified thereon*. In the Holy Week they direct this Prayer to it, *O Crux ave, Spes unica, hoc passionis tempore. Auge pius justitiam, reisque dona veniam*. "I greet thee at this time
 " of the Passion, O Cross, my only Hope, en-
 " crease the Holiness of the Just, and forgive
 " the Guilty." And in another Prayer which they make to what they call the Holy Handkerchief given to *Veronica*, they require of this Image to purge them of all Spots, and enlighten their Hearts by the Power it hath, and conclude with; || "Conduct us O most blessed Figure into our proper Country, where we may
 " behold the pure Face of Christ. *Nos deduc ad propria, felix figura, ad videndam faciem quæ est Christi pura*."

Minucius Felix ridicules the Egyptians on Account of the strong Passion they shewed for their Idols, which were sundry Animals of the Air, the Sea and the Land, "Strange is their
 " Delusion, for (saith he) they would put

* *Hosea* IV. 12. † *Thom. par. Sum. qu. 5. Art. 4.* || *Antid. Anim. f.*

“ a Man to Death who should have killed one
 “ of them ;” This is verified by the following
 Example related by * *Diodorus* and *Strabo*, that
 even in the time, when *Ptolemy* King of *Egypt*
 was declared a Friend of the *Romans*, and en-
 deavour'd by all means to cultivate their Friend-
 ship, he could not prevent their putting to
 Death a Citizen of *Rome*, for having killed one
 of the Cats they adored, though undesignedly.
 The *Athenians* also condemned to Death one
Atarbe, for having killed a Sparrow, which was
 consecrated to *Esculapius*, as † *Ælian* hath
 related it. This appears very extravagant, and
 no body, but must abhor such cruel Supersti-
 tion of Idolaters. But I appeal to every Man's
 Conscience, whether the Church of *Rome* hath
 used more Moderation, and is the Conduct of
 her Votaries, more reasonable, they who have
 spilt so much Blood, to vindicate their Images?
 In their Opinion, it is the most horrid Sacrilege,
 to touch them, and which deserves the most
 cruel Death : The Murtherer of a Man shall
 only incur the Gallows, but if any one had re-
 merity enough to cut off the Nose of an
 Image, the most exquisite Torments would be
 used upon him, of which there were many Ex-
 amples in the last Century, to mention none
 but such as have happen'd in this Kingdom;
 (*France*) One *John Le Clerc*, having dared to
 pull down a little Statue, which was placed in

* *Diod. Sic. Lib. I. Chap. VI.* || *Strabo Lib. XVII.*

† *Ælian Lib. V. Var. Hist.*

a Chappel near *Metz*, whither the People were to go next Day in Devotion: was surpris'd, and that Moment condemned. * His Hand was cut off, his Nose torn from his Face with red hot Pincers, he was pinched in the Arms and Breast, and then burnt with a slow Fire; Was ever so much Fury seen? The Pagans, did not even spare little Children to revenge the Violation of their Idols. † *Pausanius* acquaints us, that in a Town of *Arcadia* called *Condylea*, there was a Temple of *Diana*; some Children having found the Door of it open, went in, and took out a little Statue of that Goddess; wherewith they played, dragging it after them, with a Packthread tied round its Neck; The Idolatrous Inhabitants, could not look upon it, as Children's Play, but notwithstanding the Innocency of their Age, they were condemned to Die; and accordingly were all stoned to Death. I cannot doubt but all reasonable People of the Church of *Rome*, will blame this Cruelty; nevertheless there was one lately seen, very much like it, in the City of *Orange*; where a Boy of Eight Years and Seven Months old, was on a Sunday most cruelly whipt at the Corner of every Street; not for having pulled down an Image, for if so, doubtless, he had not come off so well, but for having been accused (tho' falsely against his constant Negation) of making Water in a Stall in the Chappel of the *Capuchins*: The Child's Name was *Louis Villeneuve*

* *Portraiturg. of Beze.* † in *Arcadiciis.*

Son to a Soldier of the Garrison, this happened on the 8th of July 1663.

The *Pagans*, used to give us sundry Relations of Miracles wrought by their Images, to make the People have the more Veneration for them; They said of one, that it came down from Heaven, as the *Palladium*, or Image of *Pallas*, which, whilst King *Ilus* was Building the Temple, came down from Heaven, and lodged therein of its own accord, and was since by *Æneas* brought into *Italy*, conveyed to *Rome*, and placed in the Temple of *Vesta*, as the Tutelar Deity of the City and Empire: Of others, they told us, that they had been heard to speak, as of the *Juno* of *Veïës*, for when the *Romans* were about carrying it to *Rome*, they asked the Image if it were willing to go; † whereupon it nodded; adding to the Fable, saith *Livy*, that it had been heard to say these Words, *Yes, I will.* *Valerius Maximus*, relates as improbable a Story of an Image of Fortune. Some Statues they affirm to have wept, others to have Sung; witness the celebrated Statue of *Memnon* of which *Cælius* || *Rhodig*: relates so many Wonders. They attributed to them the Power of cureing those who prayed to them of all sorts of Diseases, or to afflict such as despised them, with all sorts of Misfortunes. As that of *Pelichus*, which *Lucian* derides in his Dialogue intituled *the Lyar*. They maintain, that some have been found Sweating;

† Tit, Liv. Lib. V. towards the Middle. Val. Max. Lib. I. C. ult. || Cæli. Rodigin Lib. XXII. cap. V.

as † *Cicero* tells us of the Statue of *Apollo* at *Cumæ* of *Campania*: that of *Victory* at *Capua*; that of *Mars* at *Rome*, during his Consulship. *Virgil* relates the like Miracle of the *Palladium*; and **Dion Cassius* writes, that in the Consulship of *Cn. Corvinus*, and of *Valerius Messala*, among other prodigies, the Statues sweated. || The same Author tells us, that it happen'd again before the Battle of *Mutina*; and the Commentator of *Appolonius Rhodius* assures us, that before some great Event, the Statues are commonly seen to sweat, as he saith it happen'd at the time of the Battle of *Philip* at *Chæroneæ* against the *Athenians*. The Pagans give us Accounts of their Images, still more miraculous; that Drops of Blood have frequently fallen from them; as is told of a Statue of *Anthony*, on Mount *Alban*, which at the time of the War of *Augustus* against *Cleopatra*, Bled, as a presage of *Anthony's* Death §. Those of the Romish Church give out such like Miracles of their Images. Some, they say, came down from Heaven, as that of our Lady of *Liesse*, which was brought down by the Virgin *Mary* herself, accompanied with an Army of Angels, to three Brothers, who were Prisoners at *Cairo*; by whom it was brought into *France*: And that of our † Lady of *Montfermat*, which was found in a Cave surrounded by Angels, who were singing, and serving her,

† *Cicero* de divini Lib. I. near the End. * *Hist.* Lib. IV.
 || Lib. XLIII. § *Ferreol Locr.* Lib. IV. cap. LXXI. † *Id.*
 Cap. XXV.

when.

when Men had not yet worshiped her. Some they have (if Credit may be allow'd to what they tell of them) which give the Lye to the Prophet, when he saith, || *that the Statues have Mouths and yet speak not*; for theirs have spoken several times, many Examples of which may be found in their Legends: It is said in the Life of *Thomas Aquinas* that the Image of a Crucifix signified his Approbation of the third Part of the Theology of that Doctor, entitled the Sum, in these Words, *Thomas thou hast written well of me.* *Baronius* acquaints us, that towards the latter End of the Year 975. a Sinod was held at *Winſton* in *England*, for settling a great Contest betwixt the married Priests, which had been deposed, and the Monks who had been substituted in their Places: In the heat of the Dispute, as the King, and several Bishops interceded for Restoration of the Priests, there happen'd, saith the Historian, a wonderful Thing, (viz) the Image of the Crucifix (plac'd in the middle of the Church) called out aloud, in the hearing of every one, *Non fiet, non fiet, judicasti bene, mutaretis non bene.* Do it not, do it not, you have Judged right, you do wrong if you change. It is not the Image of the Crucifix alone, which hath had that Virtue, for the Images of the Saints of both Sexes, have not been silent. * *Cæsarius* relates a wonderful Example of it, of a Man named *Theophilus*, who had given himself to the Devil, to avoid Poverty, and

passed a Contract in form of a deed of Gift, signed with his Blood, and sealed with the Seal of the Devil; this Wretch sometime after repented of his having so rashly bound himself to so bad a Master, and came to ask Pardon for so heinous an Offence, of an Image of our Lady, holding a little *Jesus* in her Arm: Our Lady's Image was easily prevailed with to forgive him, but that of *Jesus* frowned, and put him back from him, to the Master he had bound himself to; which the Virgin's Image seeing, made this Compliment to *Jesus*, *my most sweet Son, take pity of this Man who was seduced by Infirmary*; the Child replied nothing to this first Speech of the Virgin but turned away his Face: She without loosing Heart, put her Son on the Altar; and bowing to his Feet, prayed with more earnestness; *I beseech you my dear Child to pardon this Sin, for my Sake*, Then did the Lord bid his Mother rise, and told her, *See there, I forgive him for your Sake*. * Read but the Acts of the Council of Nice, and you will find all Sorts of Miracles, which those good Fathers acquaint us have been wrought by their Images. Here follow some of which we take Notice because they are conformable to those the Pagans have boasted of. A Lady of *Cæsarea* having mocked the Reliques and the Image, of *St. Anastasius*, was instantly struck with horrible Pains all over her Body, but having acknowledged her Fault, and gone to cast her

* Sym. Nic. 2. Ax. 4.

self on her Knees before the Image of that Saint, she was presently cured. A Jew having with a Knife, pricked the Side of a Crucifix, there issued forth from it, so great Abundance of Water and Blood, that they filled several Pails with it, and all that were Anointed therewith, miraculously recover'd Health: Paralyticks, the Blind, the Lame, the Dumb, the Leprose, and all diseased People, who had access thereto, were perfectly cured: This made *Constantine*, the Bishop of *Cyprus*, one of the Fathers of that Council, after he had heard those Miracles related in the Assembly, say with Admiration, " We ought to learn from thence, that the " Images of the Saints, are not only venerable, " but that great Advantages, for the Cure of " Diseases may accrue from them." The same * *Constantine* entertain'd the Company with the Vengeance, an Image of the *Virgin Mary* had taken of a Man who had insulted it. " This prophane Wretch, (saith he) having entered a " Chappel, on the Wall whereof was painted a " *Virgin Mary*, struck the Image with the " Goad, wherewith he prickt his Oxen, which " put out one of her Eyes, but no sooner was " he gone out, when goading his Oxen, the " Point broke, and flew into his own Eye, and " put it out.

As to the miraculous Sweating of Images so frequent among the Pagans, such has also hap-

* *Const. Eipr. Epist. in Cor. Nic. Act. 4. Alan. Cap. IV Dial Cap. XV.*

pen'd to those of the Church of *Rome*; andd in a manner more profitable, for as those Sweated out fair Water only, these of the Moderns have flow-ed with Oil; as * *Peter Comestor* tells us of a *Virgin Mary* taken out of a House of Office, (into which a *Jew* had cast it) and put into a Church, where Oil dropt from all the Parts of her Body. They have also bled, as well of those as the Pagans; several Examples whereof were related in the Council of *Nice*; to which I could add many more, if I was not afraid of tiring the Reader with such old Wives Tales; nevertheless, as my Business is, to point out the Conformities of the Modern, with the Ancient Superstitions, I will not omit one Miracle, which the Abbot † *Tritheimius* assures us happen'd in the Year 1325, of a *Jew*, who struck an Image of the *Virgin Mary* on the Face with a Dagger, whereupon the Blood was seen instantly to flow in great Abundance from the Wound, which having been gather'd up by the faithful, served for the Cure of many Diseases: The Infidel, who had given the Blow, remain'd some time undiscover'd, but at last the *Virgin* appear'd in a Dream to a Lock-Smith, shewing her Wounds, and naming the Wretch, who had so barbarously treated her, with a vehement Exhortation, to revenge her, and to challenge her Murtherer. The Smith, when awake, went to the Judge, with this Complaint against the

* Pet. Comest. tract. de Lud. Virg. Cap. CXXXVII. † John Tritheim. in Chron. Monast. hirsaug.

Jew, and because there were no Proofs sufficient, he was permitted to fight him. The Success turned to the Advantage of the Christian, who being assisted by the Virgin, laid his Enemy on the Ground, who seeing himself worsted, confessed his Crime, and from the Field of Battle, was convey'd to the Gallows.

If we come now to examine, the Reason for which Images have been made use of in Religion, they will be found, to have been, at all Times the same. If you ask those of the Communion of Rome, what could have induced them, so highly to violate the express Prohibitions, God hath made in many places of his Book, to set up Images in Religion, they will answer; the Reason is, because they are the Books of the illiterate, that there are no better means to instruct them with facility, in the Mysteries of Religion: This Consideration made Pope GREGORY I. maintain against *Serenus* Bishop of *Marseilles*, that they ought to be put up in Churches, *What the Scriptures are to those who can read, (saith he) Pictures are to Idiots, because they there may see what they must follow; therein those who have no Learning may read.* When the first Christians put such Questions to the Pagans, they made them the same Answer: * *Those who contended for Images, (saith Arnobius) used to say that the Ancients were not ignorant, that Images had nothing Divine in them, and were utterly void of Sen-*

* Arn. Lib. VI.

tion, but that they acted wisely and usefully in making them, because of the rude, and ignorant Populace, who make up the greatest Part of Cities, and States; that seeing, as it were, an Appearance and Form of the Divinity before them, they might be induced by Fears to divest themselves of their Rudeness and Barbarity. And Porphiry in Eusebius, saith in expresse Terms, that Images are the Books of the Ignorant. † Theodoret on this Subject acquaints us, that the Devil was the Instigator of Images, for the Use of those who have not the Knowledge of Letters, to draw them, by that means, to Superstition: He was much in the Right there, since the Scripture saith, that *, Wood only teacheth Vanities, that Images are Doctors of Lyes, and that God commanded Isaiah, † to cast Images to the Moles and to the Bats, as blind Works, to blind Animals.

Among the Pagans, the common People, who are always very rude, worshipped Statues of Metal, of Stone, or of Wood, as they did God himself, imagining, that their Nature was changed by Consecration; but the most learned, had less extravagant Sentiments; They distinguished betwixt the Image and its Original, and averred, that the Image itself ought not to be worshipped, but the Divinity represented by the Image. There is no body, saith Celsus in *Origen, unless he be very silly indeed, who believes those Things to be Gods, they are no other

† Theodor. Serm. VII. de Sacrif. Serm. VII. ad Græc. infideles. * Jer. X. 8. † Is. II. 20. || Orig. contra Celsus. Lib. VII. p. 387. & 285. 292.

than Symbols of the Deity, and we only adore them to the Honour of God. And in * *Arnobius*, the Pagan tells the Christian, *Thou mistaketh, we believe not the Brass, Gold, or Silver to be God, and the other Materials of which the Statues are made, to be in themselves God; but we serve God in them, and we reverence those who come to dwell in them by Virtue of Consecration.* All the World knows, that Things are much in the same State in the Church of Rome, except, that the learned of the *Pagans* were ashamed of the Idolatries of the common People, who confounded the Images, with God, and paid them the same Adoration; very celebrated Doctors were found, who rank'd themselves among the Ignorant, and taught that the Image, and what it represents, must be worshiped in the same Manner. This was the Opinion of † *Constantine*, Bishop of *Constance*, in the second *Niceene* Council, who declared aloud without being contradicted, saying, *As for my part, I pay the same Adoration to the Image, which is due to the enlivening Trinity, and whoever shall refuse to do the same, I anathematize him, as Marcion and Manes.* One reads these very Words in the Book *Charlemaine* wrote against that Synod, pursuant to which, it was decreed. *That they are not two Adorations, but one only, that which is paid to the Image, and to him whom the Image represents.* They are now ashamed of so gross a Superstition, and altho' they still persist in the

* *Arn. Lib. VI. p. 229. Ex Edit. frob. See also Lact. Lib. II. ch. II. † Act 4. almost at the End.*

Sentiments of that Council, yet when the Party-men for Images fall upon this Topic, with some of our People, they endeavour to persuade them, that they do not worship the Image, but him, whom it represents, and if any do otherwise, it is a Fault of some few, which ought not to be imputed to their whole Church. But whatsoever Pretence they may use to shelter themselves beneath, their Conduct sufficiently discovers their true Sentiments: What kind of Honours cou'd they pay to the Deity, more than they do to Images? Do they shew any Veneration to the Sacrament of the Eucharist, which they believe to be the true God, which they do not pay to Images? Do not they fall down before them? Do they not crown them? Do they not adorn them? Do they not offer Incense to them? Do they not light Tapers before them? Do they not carry them in Procession? Do they not set them on their Altars? Do they not go in Pilgrimage to them? Do they not put their Confidence in them, as in Things, whose Nature is chang'd by Consecration, and that have received a supernatural and divine Virtue? The Abuse it so glaring, that their * Divines are forced to own, *That several Christians reverence the Saints of both Sexes, in the same Manner as they reverence God.* These are the Words used by *Louis Vives*, a Spanish Divine, to which he adds, *I hardly see what Difference can be made betwixt the Opinion many*

* Lud. Vives in Aug. de Civit. Dei. Lib. VIII. c. 27.

have of their Saints, and that of the Gentiles, of those they esteemed their Gods. * Polydore Virgil owns, That they were arrived at such a Degree of Folly, that that Part of Devotion came not far short of Impiety. We have now as much Reason as † Lactantius had, to say, These Fools do not consider, that if their Images could feel, or move, they would themselves worship the Maker and Polisher of them. They who are endued with Sense, adore what is insensible! they who are endued with Reason, worship what is void of Reason! And they who are descended from Heaven, that which is born of Earth.

The chief Reason for which the ancient Fathers of the Church accused the Pagans of Idolatry, was, that among other Honours which they paid to their Images, this was the most common, to say their Prayers before them; all who understand *Latin* know, the Word *to adore*, signifies to direct one's Prayer to a certain Object; and the ancient Pagans used to say, they came from Adoration, when they had said their Prayers before an Image; as it may be read in a Passage of || Euripides's Tragedies, where one of the Actors, to signify that he had paid his Adoration to *Venus*, saith, he had prayed before her Statue.

If those of the *Romish* Church do not repeat their Prayers before Images, they are in the right to say they do not adore them, and that they are wrongfully ranked with the an-

* Polid. Virg. Lib. VI. c. 13. † Lact. Lib. II. c. 2. || Euripid. in *Hipolit.*

cient *Pagans*: But we have already shewed, that they pray, not only before their Images, but that they address their Prayers to them, as if *Jesus Christ* himself was there present.

The material Difference those of the Church of *Rome* pretend is betwixt them, and the *Pagans*, about the Worship of Images is, that they pay their Devotion to the Images of God, of *Jesus Christ*, of the blessed Virgin, of the Angels and of the Saints, which are Representations of true, and real Existences; whereas the *Pagans* worshipped Idols, that is to say, the Images, or Representations of false Gods, which the Scriptures call *Vanities*, which are *nothing in the World*; as *St. Paul* expresses it. To this I will not alledge the many Replies, which may be read in the Books of our Authors, but will only add, that the Images of the *Pagans*, as well as those of the Church of *Rome*, were Representations of true, and real Things; for like them, they had such, of him, whom they esteemed the true God, and of Men, who had been in the World, and had by their great Actions made themselves commendable. Most part of those they worshipped as Gods, were Men, of whom mention is made in the Old Testament. Their *Saturn* was *Adam*, in whose Days was the Golden Age, understanding thereby the happy Times he passed in Innocency in the earthly Paradise: By *Jupiter*, who drove his Father away, and marry'd his

• 1 Cor. 8. 4.

Sister,

Sister, *Cain* is to be understood ; who caused his Father so much Grief, and who doubtless marry'd his Sister. *Vulcan*, who, they say, was the first Smith, and made his Father *Jupiter's* Thunder-bolts, was that *Tubal-cain*, the Grand-son of *Cain*, who, as *Moses* relates, was the first Forger of Instruments of Brass and Iron ; and who, without Doubt, made some for his Grandfather. All these Idols were taken from true, and real Models. * *Ruffin* writes, that it was the Opinion of many, that the Idol *Serapis* (in so high Esteem among the *Egyptians*) representing a Man bearing a Bushel on his Head, was a Statue design'd at first to the Honour of *Joseph*, because of the Wheat he had distributed during the Famine : Nevertheless this Image of so holy a Man, was converted into a detestable Idol, which was destroyed in *Theodosius's* Time in the Year 389.

Whatever Veneration the *Pagans* had for their Images, that was no Bar to their Resentment, and ill Usage of them, whenever they were enrag'd against them. Thus, when the People of *Arcadia* went out to hunt, they offer'd Sacrifices to the Image of *Pan*, their chief Idol, to obtain his Favour ; but if the Sport answer'd not their Expectation ; at their Return, they us'd to throw Onions at the Head of their God, in Despite ; as the Poet † *Theo-*

* *Ruffin. Lib. II. Hist. Ind. Firmicus, cap. XIV.* † *Theoc. in Thalyfic. Nat. Comes. in Mythcol. Lib. V. ch. VI.*

critus observes, and * *Sabellicus* writes of *Nero*, who, despising all the other Divinities, bore a Respect only for a Statue of the Goddess *Syria*; but when he was out of Humour, he would piss against it.

Among the People of the *Romish* Communion, there are Examples of this fantastical Devotion. † *Bodin* acquaints us, that, being at *Thoulouse*, the Children, in open Day, in Sight of all the People, dragged the Holy Images, and even the Crucifix to the River, to oblige them to send Rain, for which Reason those Images were called *Tirre Masse*. ‖ *Schenkius*, in his Treatise of Images, saith, “ It is a Custom “ in many Parts of *Germany*, to drag the Images of *St. Paul* and *St. Urban* to the River, if, “ on the Day of their Feast, it happens to be “ foul Weather.” And ‡ *John Bohemian Auban*, in his Book of the *Manners of Nations*, speaking of *Franconia*, acquaints us, that “ On “ the Day of the Feast of *St. Urban*, the Wine- “ reapers set up Tables in the Middle of the “ Field, which they cover with a Cloath and “ sweet Herbs, and place thereon the Statue of “ *St. Urban*: If it be fair Weather that Day, they “ crown it with flowry Garlands, and pay it all “ imaginable Honour; but if it happens to rain “ they bedaub it all over with Dirt.” ** *Molan*, in his History of Holy Images, relates the same Thing.

* *Sabell. Lib. II. Enn. 7.* † *Demonolog. Lib. II. ch. VIII.*
 ‖ *Ch. XIII.* ‡ *De Moribus Gentium. Lib. III. chap. XV.*
 ** *Lib. III. ch. XIX.*

Besides the Images, the *Pagans* had in their Temples, they erected others to their *Genii*, or Tutelary Deities on their Doors, and the Corners of their Houses, on the High Roads, on Bridges, and all other Places: so that as the Poet *Prudentius* hath it,

Non propria vacat angulus ullus ab umbra.

That is to say, *They leave no Corner without a Familiar.* Those of the Church of Rome practise the same. There are on the Gates of the Cities, at the Corners of particular Houses, the Corners of Streets, and on Bridges, Niches for the Saints of the respective Places. * *Molan* owns this is done in Imitation of the *Pagans*: *It is well done, saith he, to put up, in public Places, Crosses, and Images of Saints, as was decreed in the second Nicene Council; for if the Pagans, as St. Clement saith, erected on their Roads a Mercury, how much more becoming is it for us to erect the Images of the Saints in public Places, to implore their Assistance.* From this Example, One may be convinced, how easy it is, for any One, who has a greater Share of Zeal, than Reason, to fall into the grossest Idolatry; for it is no more than only changing the Name of the Object, without the least Alteration in the Substance.

* *Molan* de Hist. Sanct. im. Lib. II. ch. XLV.

CHAP XI.

Of Prayers, of Agnus Dei's, of Funerals, of the Sound of Bells, and of Purgatory.

OUR Lord Jesus Christ, as is recorded in * *St. Mathew*, condemns a bad Custom of the *Pagans* in their Prayers, and warns his Disciples not to imitate their Example. *When you pray, use not vain Repetitions, as the Heathens do: for they think that they shall be heard for their much speaking.* To learn what must be understood by these vain Repetitions, One has no more to do, than to read the Ritual of the Church of *Rome*; the Canonical Hours; those they call, *Of our Lady*; the *Rosary*, and such like Prayer-Books, or rather vain Repetitions; where these Words, *Kyrie Eleison, Christe Eleison, Ora pro nobis, Domine exaudi nos*, are repeated an hundred Times over in imitation of the Priests spoken of in the first Book of *Kings* †; who baul'd out from Morning to Noon, *Baal exaudi nos, Baal hear us*. They are so much prepossessed with the Belief, that much Talking, and many Repetitions are of Weight in Prayer, that they count them with Beads, to the Number they think needful to com-

* Ch. VI. 7. † Ch. XVIII. 16.

pleat the Payment, giving God so many *Paters*, so many *Credos* and *Ave Marias*, as if *Heaven* was to be forced by that Crowd of Words; as * *Tertullian* said of the Pagans, *Agmine verborum Deum adeundum putant*. These also said their Prayers by Tale, and used; as now, a String of Beads; you may see the Figure of it in *Du Choul* †; who hath copied it from an old Medal, they are Beads threaded like our *Pater-nosters*.

Pentheus, in the third Book of *Ovid's Metamorphosis*, seeing a Troop of Men and Women at *Thebes*, who, at the Sound of Drums, and the Vociferation of the *Bacchantes*, (as if on a sudden) seized with a Spirit of Frenzy, run through the Streets, told them, *What! has the Noise of a Bason beat with Sticks, the Sound of Flutes, the Cries of a few Women, and the Sound of your Bells tinckling in your Ears; been able so suddenly to change you?* Is there not Reason for telling the same to the Devotees of the Church of *Rome*, when hearing either the little Bell, that rings before the Sacrament, or the Signal at Noon, and *Vespers*, called the *Ave Maria*, as if on a sudden, struck with Lunacy, you see them stop at once in the Street, fall on their Knees, thump their Breasts, cross themselves, and mutter some Words.

* *Tertul. de Orat.* † p. 255.

Of *Agnus Dei's*.

Plutarch, in his *Life of Romulus*, assures us, that the Children of the *Romans*, but more particularly those of the best Sort, wore about their Necks little Balls in the Shape of a Heart, by them called *Bullæ*, imagining, that they had the Virtue to protect them against Sorceries, and Tempests. To this, has succceeded in the Church of *Rome*, the *Agnus Dei's*, as they are called; these are composed of Virgin's Wax, Balsam, and Chrism; these are also hung round Childrens Necks with the same Intent; for they tell us, that these small Figures, have the Virtue to preserve those who wear them, from all Manner of Accidents, and heap on them all Kinds of Happiness: The Properties of that Antidote are expressed in those Lines, which Pope *Urban V*, subjoyn'd to one of those *Agnus Dei's*, which he sent to the *Greek Emperor*, they are too pretty to be omitted.

*Balsamus & munda cera, cum Chrismatis unda
Conficiunt agnum, quod munus dō tibi magnum,
Fulgura de sursum depellit, omne malignum
Peccatum frangit, ut Christi sanguis & angit,
Pregnans servatur, simul & Partus liberatur,
Dona desert dignis, Virtutem destruet ignis.
Portatus munde de fluctibus eripit undæ.*

The great Present I make thee, is an *Agnus Dei*
compounded of Virgin-Wax, Balsam, and Chrism.
It hath the Virtue to secure from Thunder-Bolts,

it

*it destroys the Evil of Sin, as well as the Blood of Christ does. It preserves pregnant Women, and the Child, when born. It confers Grace on the worthy, and breaks the Force of Fire. It protects from the Danger of Waters, all those who wear it in Purity. * Cardinal Baronius acknowledges this Conformity, saying, Those who have been baptized, wear an Agnus Dei round their Necks, out of Devotion, derived from a Superstition of the Pagans, who fastened about the Necks of their Children, small Bottles, to preserve them from Sorcery and Enchantments. These Bottles were made in the Form of a Heart, to teach them, that to be Men, they must have Heart, or Courage: In like manner the Christians wear the Image of the Lamb, to learn by his Example, to be humble, and meek of Heart.*

Of Funerals.

'Tis much the same with the funeral Ceremonies. In the Church of Rome, altho' they be performed by Day-Light, they nevertheless carry lighted Flambeaux to their Burials, in Imitation of the Heathens; as † Polydore Virgil owns. To honour the funeral Poms, saith he, especially of the Kings and Nobles, the People walk before the Corpse with lighted Torches; as Virgil says of that of Pallantus, Lucet Via longo ordine flammarum; that is to say, the Street is lighted by a long Train of Fire. And

* Ann. Eccles. 58. † Lib. VI. cap. X.

it is infallibly from thence, that the same is practised in our Ceremonies. And even the Latin Word *Funus*, which signifyeth the Company of a Burial, is derived from *Funale*, signifying a Torch, because they always bury'd with Flambeaux, as *Servius* observes on the 6th *Eneid*.

It is the Custom of those of the *Romish* Church, to have a Basen with Holy Water at the Door of the House where there is a dead Body; and those who go out, or pass by in the Street, sprinkle themselves, and the Coffin, wherein the Corpse lyeth. The *Pagans* did the same. * *Those who were come to a House of Mourning* (saith *Pollux*) *cleans'd themselves at their going out, sprinkling themselves with the Water, that was kept for that purpose in an earthen Vessel*. And *Virgil*, when giving us a Description of the Obsequies of *Misenus*, in his 6th *Eneid*, tells us, that *Chorinea* having put the Bones into a Brass Vessel, sprinkled three Times with fair Water, all those who were present, making use of an Olive-Branch for the Sprinkler.

*Idem ter socios purâ circumtulit unda
Spargens Rore levi, & Ramo felicis Olivæ.*

To this Custom † *Ovid* alludes, when mentioning the Return of *Juno* from Hell (where She had been, among the Dead) he saith, that

* Poll. Lib. VIII. ch. VIII. † Metam. Lib. IV. Fab. 13.

before her Entrance into Heaven, her Messenger *Iris*, or the Rainbow, pour'd Dewy Water upon her, to purge her from the bad Air of Hell.

*Læta redit Juno, quam cælum intrare parantem
Roratis lustravit aquis, Thaumantias Iris.*

The ancient Romans imployed certain Persons named *Designatores*, cloathed in Black, to invite People to Funerals, and to carry the Coffin: There are Persons in our Days who wear the same Cloathing, and serve the same Office, *The Romans* (saith *Marolles*) † *had in those Ceremonies, Lictors dressed in Black who did the Office of our Mourners.*

Of the Sound of Bells.

When any one of the *Roman* Communion is Dead, especially if he be Rich, and hath bequeathed a Legacy to the Church, the Parish Bells are immediately set a Ringing, *The Sound of which have the Virtue to shake, and devert the Powers of the Air*; As it is mention'd in the Prayer, the Bishop makes Use of when he baptiseth the Bell. The same Thing, was practised by the *Romans*, as we may learn from the ancient Greek Scholiast upon *Theocritus*, who assures us, that they held the Opinion in his time, that the Sound of Bells had the Virtue of driving away Devils, and dissipating Specters; it

* Page 313. † Ritual the Chapter of Bened. || In Theocr. Pharmaceutria.

was also a Ceremony among the *Lacedæmonians*, when their King was Dead, instead of Bells, to make Use of their Kettles, by beating upon them with Sticks.

Of Purgatory.

The Church of *Rome* prays for the Dead. The Pagans did the same; Witness that Line of *Ovid*, cited by *Marolles*. *Ossa quieta precor tuta requiescite in urna*; I pray that his Bones may rest quietly in the Urn.

We have before observ'd, that the Service for the Dead as done in our Days, either at the end of some Time, or from Year to Year, is in Imitation of the Pagans, * as *Marolles* acknowledges, *The Ancients* (saith he) *performed the Nine Days Devotion, and according to Virgil's Testimony, called those Nine Days Devotion, sacred*; It is not at all surprizing that the Ceremonies for the Dead are the same, since they have the same Sentiments about the State of the Dead. For † *Plato* has not only laid the Foundation for Purgatory, but hath raised it to the Height it now appears. He ranges the Souls of the Deceased in Three Classes (as *Eusebius* || acquaints us in his Evangelical Preparation) such as have led good Lives, are received into the *Elisean* Fields, in pure and celestial Habitations. The Wicked, whose Malice hath been desperate, are condemned to the eter-

* Mem. p. 212. † *Plato* in *Gorgia* item de *Anima* in *Phædone*. || *Eus. Lib. XI. c. ult.*

nal Torments of Hell. But a third Sort, (viz) the Souls of those, who, tho' they have not led the Lives of perfect Saints, have nevertheless, not wholly abandoned themselves to Evil; but have committed venal Sins; These he condemns to a Fire of Purgatory, where they suffer; one, a longer, another, a shorter Time; till their Purgation is compleated. For these, the *Pagans* offer'd up Prayers and Sacrifices, as is done now, for their Comfort, and for obtaining a shorter Duration of their Pains. And as the Legends often tell us Stories of the Souls coming out of Purgatory into the World, to pray for Succour, and to complain of their Sufferings; so *Virgil*, in his 6th *Eneid*, informs us, that the Soul of *Palinurus* came to beseech *Eneas* to ease his Pains, to which the *Sybil* answers, that his *Manes* must be appeased, and solemn Sacrifices offered for them. Will you have a Description of Purgatory, read what this Poet hath given us in the said sixth Book, and you will find that Pope *Gregory I.* hath copied from thence, the best Part of what he hath in his Dialogues. He says, that some Souls are purged by Fire, others by Water, or by the Air: All this is *Virgil's* Invention, who will have it, that the Souls having contracted certain Stains, by their Commerce with Bodies, are purg'd, after this Life, before they be received into the blessed Mansions.

*Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt; aliæ panduntur inanes*

Su-

*Suspensæ ad Ventos, aliis sub Gurgito vasto
Infectum eluitur scelus, aut exuritur Igni
Quisque suos patimur manes; &c.*

They are exercis'd with Punishments on this Account, and undergo Pains suited to their past Offences. Some are hung up to the Winds, Others immers'd in Water, a third Sort expos'd to Fire ; each of us suffer for our own Crimes.

C H A P. XII.

*The Conclusion, and Reply to the Reasons of
our Adversaries.*

ON E may, without the least Difficulty, by the Relations already made, (and to which, many more might be added) see the intire Conformity there is betwixt the *Pagan Religion*, and that of the present Church of *Rome*. Now since their Ceremonies flow from a Source so impure, is there no Room for Wonder, that she strives so eagerly to subject all Christians to them ; That she stigmatizes all, who reject them, as profane, as Enemies of God and all Piety ; and that she causes so many Disturbances for the Vindication of such Trash ? The greatest Monarchs occasionally abate of their Ceremonies, and the Nation, which sheweth itself so learned in these Matters, and sells such Wares with a gold Scale, knows how

how to be liberal of them when its Interest, which is stiled by them, *the Master of Ceremonies*, requires it: Wherefore do they insist, with so much Obstinacy, on those very Things, which Infidels have introduced into Religion? Why, rather than recede from the least Tittle, doth she choose to set all *Europe* at Variance? The Reason is so plain, that all the World may perceive it: That the same Interest, which makes her so flexible, with regard to the Ceremonies in Civil Life; obliges her to maintain those of Religion, with so much stiffness. What is very surprizing, is, that the Eyes of those, who have not the least Interest therein, should not be opened, but that they should still continue to have a Veneration for those Things they ought to detest. How can it be said, that these Impurities are of divine Institution, that the Holy Ghost is the Author of them? *That if Plato forbids the Opening one's Mouth against the Laws of the Cretans, and Lacedemonians, a Respect infinitely greater is due for Ceremonies, which are known with Certainty, to have proceeded from the Spirit of God, who presides over his Church, who loves her, who preserves her, and prevents her from the Possibility of falling into Errours; as * Cardinal Hosius expresses himself?* I appeal to the Conscience of Man, whether the Spirit of God, or the Spirit of Ambition, hath established in the Church, the Authority of a sovereign Pon-

* *Hosius* Lib. IV. de Trad.

tiff; his Grandeur, and worldly Pomp; his *Tiara*; his Purple, his Gold, his Pearls, and Diamonds: the various Sects of Monks, their Vows, their Austerities, their Celibacy, Abstinence from certain Meats; the Consecration of Holy Water, of Oil, Balm, Ashes, Salt, Spittle, Tapers, and Incense: the Dedication of Temples, the Consecration of Altars, of Vails, of Gold and Silver Vessels: the Canonization of dead Men, the Invocation of them, the Adoration of their Bones, and of their Images: the Observation of Festivals, the *Agnus Dei's*, Strings of Beads, the Baptizing of Bells, and their Virtue of expelling evil Spirits: Those long, and pompous Processions; that melodious Musick, that vast Variety of Habits, the Colour and Fashion whereof are big with mysterious Meanings. Have all these Preparations, (which stifle Religion) the least Foundation in the Word of God? Are they not wholly of human Invention? Do these Ornaments become the chaste *Spouse of the Lord*, * *whose Glory is all internal*; Or the † great Whore, who was to borrow all those Trinkets from *Babylon*; and who is figur'd out in the *Revelations* adorned with Gold, Pearls, and precious Stones? *St. Hierom*, speaking of Ceremonies, compares the ancient *Jews* to those who eat the Flesh; the Christians, to those who suck the Marrow; and the modern *Jews* to the Dogs which gnaw the Bones; because they amuse

* Psalm XLV. † Revel. XVII.

themselves with the Bark of the Ceremonies, of which we have the Truth in Jesus Christ : But to whom shou'd he compare those, who stick at the Invention of the *Pagans*? Would he not say, that they act like Crows, which feed upon Carrion?

When One considers the Simplicity of the primitive Christian Worship, and compares it, with that Confusion, and prodigious Mixture, which hath been added to it; is there no Room for that Declamation of * *Isaiab, How is the faithful City become an Harlot ! It was full of Judgment, Righteousness lodged in it; but now Murderers? Thy Silver is become Dross, thy Wine mixt with Water?* In the Apostles Time, the whole Service consisted in the plain Preaching of the Gospel; in Prayers put up to God, for the Advancement of the Kingdom of Christ, and for the Prosperity of the King and Magistrates, to the End, † *that under their Government, the faithful might lead a quiet and peaceable Life in all Godliness and Honesty*; Singing of Psalms, Praises, and spiritual Hymns; the Administration of the Sacraments of Baptism, and the Lord's Supper; the one celebrated with plain Water, *In the Name of the Father, the Son, and the Holy Ghost*; and the other with *Bread and Wine in Remembrance of the Death of the Lord* ‡. The most solemn Meetings were on Sunday, in Memory of the Resurrection of Jesus Christ, where, after the faithful had heard

* Isa. I. 21, 22. † 1 Tim. II. ‡ Col. 3.

the Word of God read, and expounded, every One gave his Alms for the Relief of the Poor; as may be read in the *Corinthians* *. For the three following Centuries, they continued in the same Simplicity, as appears by the second Apology of *Justin Martyr*. *On the Day, which is called the Day of the Sun, saith he, the People of City, or Country, assemble together in one Place, where, is read, for some time, the Instructions of the Apostles, or the Writings of the Prophets; when the Reader hath done, the Pastor makes an Exhortation to the People, to excite them to the Imitation of the excellent Things they have heard; after this, we all rise to pray: Bread, Wine, and Water are brought in, the same Pastor then again prays, and offers Praises, and all the People say Amen; then those Things, for which Thanks were given, come to be distributed to all present; and are sent by the Deacons to those who are absent. And they who have the Means, and have the Will, give what they please, and what hath been collected, is given to the Pastor for the Relief of Orphans, and Widows, and such, as either through Sickness, or otherwise are reduced to Want; or to Prisoners, or Strangers. These were all the Ceremonies used by the first Christians, to which they joined the Singing of Psalms, as may be gathered from sundry Writings of † *Tertullian*, and among others, what he saith about Women, who came to the Meetings, only to be seen. What Punishment, saith he, do those deserve, who*

* Ch. XVI 2. † *Tert. de Veland. Virg. in fin.*

*have their Heads uncovered whilst Psalms are singing, and the Name of God is spoken? The Church continued yet in that Simplicity of the Evangelical Worship; of which * St. Augustine speaks, That Jesus Christ hath submitted his Followers to a gentle Yoke; and hath cemented together the Society of his New People by Sacraments, which are very few in Number, very easy to observe, and very excellent in their Signification.*

But, as the *Israelites* in the Desert, were soon tired with *Manna*, which, to their depraved Taste, appeared too simple, and longed after the *Flesh-pots*, and *Onions* of *Egypt*; so Men have thought the Gospel established, a Religion too simple, and too naked, and have imagin'd it needful, to adorn it with the Trappings of human Traditions, and Ceremonies; Those who have assumed the Appellation of *Vicars* of Jesus Christ, and *Successors* of *St. Peter*, have imagined themselves wiser than either the one, or the other; These Sons of *Adam*, have been smitten with the Vanity of their Father, believing themselves wiser than God; The Disciples have presumed to know more than their Master; and human Ignorance to have a more capacious Understanding than divine Wisdom. This foolish Imagination (for the Wisdom of Man is Folly before God) hath by little and little introduced Superstitions into the Church, and open'd a Gate for Errors,

* Aug. ad Jan. Ep. 128.

which

which have carried the Administration of sacred Mysteries so far from the Purity of their first Institution, insomuch that, before the Reformation, they had reduced Christianity into a State nothing less than Christian: For it may without Exaggeration be said, that all the Ceremonies of the *Jews*, all the Superstitions of the *Babylonians*, *Egyptians*, *Greeks*, and *Romans* together, were simple, in Comparison of the Multitude, and the Confusion of those of our Days.

And yet This is the outward Appearance, which enchants the Populace; They swallow down the Poison of Pagan Superstition with Pleasure, because it is offer'd them in a golden Cup, cover'd with the Name of *Christian*: A Religion thus set off, appears beautiful to Children, who suck it in with their Milk; and to carnal Minds, who judge of Things by their Senses: Even those who are endow'd with Knowledge superior to the Vulgar, and who know, and are assured, that these Ceremonies were derived from the Heathens, are so far from using their superior Knowledge to draw the People from Error, that, on the contrary, they abuse it: To continue them therein, and to give it a Gloss, † The Abbot *Marolles* saith, *That those Things are not the worse for having been practised by the Gentiles, because, God, when he pleases, sanctifieth the Things that are indifferent, especially when they are put to a pious Use*: And † Cardinal *Baronius* uses

* Mem. de Mar. p. 212. † Ann. Eccl. in the Year 44. toward the End.

this Comparifon, " That the Chriftian Church
 " hath imitated that of *Israel*, who, by the
 " Command of God, have employed the Gold
 " and Silver of the *Egyptians*, to the Service of
 " the true God, making therewith facred Vef-
 " fels." Thus thefe Men * *call Evil Good,*
 and *Darknefs Light* †. But it is eafy to prove,
 that *They are become vain in their Reasonings,*
and that believing themfelves wife, they are no-
thing lefs than wife. For do not they know,
 that God never gave Men fo much Authority,
 as to permit them to fettle, according to their
 own Senfe, the Form of his Service; That he
 alone is the fupreme Legiflator, who can fave
 and deftroy; and that there is no other befides
 his Only Son, of whom he hath called from
 Heaven, That he fhould be hearken'd unto?
 Do they not know, that this true Head of the
 Church, (in Order to declare void the Customs,
 which the Doctors of the *Jews* had introduced
 into Religion) fays no more than this, that they
 were of human Invention; † *In vain, faith he,*
they do worship me, teaching for Doctrines, the
Traditions of Men. Have they not obferved,
 that his Apoftle ufeth the fame Argument to re-
 fute all the Ceremonies, which the Teachers
 endeavoured to impofe upon the Chriftians,
 however fpecious, and whatever fhew of Ho-
 linefs they bore; ‡ *Why do they fubject you to*
Ordinances, faith he to the faithful *Coloffians,*
Touch not, tafte not, handle not, which all are to

* Ifa. V. 20. † 2 Cor. VI. ‡ Math. XV. 9. || Col. II.

perish with the using, after the Commandments of Men. This Reason alone is so strong; and God, in his Word, shews so much his Abhorrence of the Rashness of those, who presume, without his special Direction, to usher in any Novelty in Religion, that the * Scripture, to express God's Dislike of any such Thing, only saith, that God hath not commanded it: Thus, to shew his Abhorrence of the Idolatry of the *Jews*, (who burnt their Children in Honour of Idols) the Lord saith no more than this; *They have built the High Places of Tophet, in the Valley of the Son of Hinnom, to burn their Sons, and their Daughters in the Fire, which I commanded them not; neither came it into my Heart.* For this Reason it was, that the Wrath of God was kindled against *Nadab and Abihu*, the Sons of *Aaron*, tho' they were legal Priests; because, saith *Moses* their Uncle, they lighted before the Lord a strange Fire †, which God had not commanded. To know therefore, if the Ceremonies, to which the Christians are so subjected, should be received, or not, One need do no more than see, if God hath commanded them; in which Case, no Body will refuse due Submission: But if they be of Men only, as it is confessed, and those Men profane, and Infidels, wretched Heathens, who have not had the least Communion with God, or no Share in his Covenant, and have lived, and dyed *without Hope, and without God in the World*; they ought to be

* Jer. VII. 31. † Lev. X: 1.

rejected, pursuant to that irrevocable Order of Heaven, * *What Thing soever I command you, observe to do it; you shall not add thereto, nor diminish from it.*

But it is said, we have sanctified these false Services, by consecrating them to the true God, whereas they were employed before in Honour of Idols. And who gave you the Power of making this Change? Who told you, that God will approve it, and take Delight to see the Spirits of Demons in his Temples, and on his Altars? Whereon do you ground your Assurance, for undertaking Matters of that Importance? How! shall sinful, and impure Men, boast of the Power of sanctifying Abominations, because they are pleased to apply them to another Use, than that, for which the Devil had invented them? Tho' these Ceremonies were of an indifferent Nature, that is to say, neither good or bad, they are become impure by the ill Use which has been made of them; St. Paul teacheth us this Maxim, when, speaking of the Victims, which the Heathens offer'd to their false Gods, he forbids the *Corinthians* to eat of their *Flesh*, giving this Reason for it; that however innocent, they were in their own Nature, they have been defiled by Idolatry, having been sacrificed to Devils: Who doubts the *Flesh* of these poor Animals, * *being Creatures of God, not to be good?*

* Deut. XII. 32. † 1 Cor. X. 19.

But the ill Use that had been made of them, had defiled them, and that, made the Apostle say, * *that to eat thereof, is to have Communion with Devils*: Must not we say the same Thing of all Pagan Ceremonies, that having been infected through the Consecration, which hath been made of them to *Demons*, to practise them, is to hold Communion with them? To all these Things, must be extended the Exhortation of the same Apostle; † *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean Things; and I will receive you.* But the worst of all is, that the greatest Part of those Ceremonies are impious, and bad; condemned in the Word of God, and expressly thrown out of his Service; as is that, of Raising a Mortal Man in the Temple of God, and worshipping him as if he were God. To make Images of the Divinity, and the Resemblance of the Things which are in Heaven, and on Earth, &c. To fall down before them and worship them; To invoke dead Men, and *Chimeras*, which never had any Existence; to direct Prayers to them; to swear by their Name; to build Temples and erect Altars; to burn Incense, and sacrifice the only Son of God in Honour of them; To worship Water, Wood, and Relicks; can it be said that these Things are sanctified, and ‡ *the Clean hath been drawn from the Impure.* || *If the Pope hath the*

* 1 Tim. IV. † 2 Cor. VI. 17. ‡ Job XIV. 4. || Bellarmine contra Barclai.

Power of making that which is Sin, not to be Sin; and the most enormous Crimes, become Virtues, as his Flatterers give out; he may, by the same Power, make Idolatry to become Holy Ceremonies. There is no doubt, that, if it was in the Power of Men to sanctify any one Ceremony, (as is commonly said) there are none which could with more Justice claim our Acceptance, than those of the Law of *Moses*, for God himself had appointed, and authoriz'd the establishing of them, by many great Miracles; yet he would not give them Admittance into the New Covenant: * *St. Paul* declared to those who were for retaining Circumcision, that *Christ* will not profit them; † He condemns the *Galatians* for observing the *Jewish* Feast Days: In the Council of *Jerusalem*, for that Reason assembled by the Apostles, *St. Peter* said, it was tempting God, to restore, among the Christians, the Ceremonies of *Moses*, which he calls, an insupportable Burthen: And ‡ *St. Paul* exhorts the faithful, to stand firm in the Liberty, wherewith *JESUS CHRIST* hath set them free, and not to suffer themselves to be again brought under the Yoke of Bondage. Is there the least Likelihood, that *CHRIST* should have deliver'd us from the Mosaical Yoke, to put us under that of *Numa Pompilius*, or rather of the Evil Spirit, with which that Magician had Communication.

* Gal. V. 2. † Item IV. 10. ‡ Acts XV. Gal. V. 1.

We have Reason to praise God, who, least his Church should be left to an unavoidable Corruption, would not suffer the good Grain in his Field, to be stifled by the Tares of his Enemy, but hath, in Favour of his Elect, reduc'd Things to their first Principle; raised up faithful Servants, who have rent in twain the Vail of those Ceremonies; some vain, and other impious; calling aloud in every Place, that God would not be served with such Pumps, and such Vanities; but by the Impulses of an enlightned Spirit, and the Dictates of a good Conscience. We have not among us, those vast Buildings, nor those huge Heaps of Stone, wherein to contain our Assemblies, neither have we those rich Altars, nor those Images so gaudily Adorn'd; nor have we that diverting Musick, nor that Noise of Bells, nor those triumphant Processions; we may be reproached (as most commonly is done) with the same Thing, which was said to the Primitive Christians, that our Religion is too bare, * *that we have neither Temples, nor Images, nor Altars, nor Sacrifices, nor Perfumes*; We will not take Offence at it; but with those faithful Ancients answer, *What Image should we make of God, since we are our selves his Image? What Temple should we build for him, since this whole World, which he hath himself formed, is not capacious enough to contain him? And if we who are but Men,*

* Minu. in Osta.

are yet desirous to live in large Habitations, should we dare to confine the Virtue of so immense a Majesty in a small Chapel? Is it not better to dedicate him in our Understanding, and to consecrate Him in the Bottom of our Breasts? Shall I offer to my God, those Hosts, and Victims, which he hath made for my Use? The Sacrifice that is pleasing to him, is a good Soul, a pure Mind, and a sincere Faith: To live in Innocence, is worshipping the Lord, To do Justice, is making Aspersions to God: To abstain from Fraud is appeasing him: To save a Man from Danger, is immolating to him a fat Victim, These are our Sacrifices, our Divine Ceremonies. The most honest Man of us is esteemed the most devout. We will say with * Origen, answering the Philosopher Celsus, who ridiculed the Simplicity of the Christians, who then had neither Altars, Churches, nor Images. Our Altars are the Mind of every just Man, whence we send up on high, the Perfumes of most sweet Odour; that is to say, Prayers, proceeding from a pure Conscience, Virtues are our Images; our Bodies are the Temples of God. In such like holy Disposition of Soul, consists that true Devotion which is pleasing to God; whereas that of the Pagans, the Pharisee, and of the false Christian, minds nothing but exteriour Things; take away from him those vain Amusements, he remains without any Religion at all. Thus that ancient

* Origen l. 8. contra Cels. p. 400.

Declaimer in *Seneca* tells us, that *Phidias*, when the *Elians* had cut off his Hands as a sacrilegious Person, after he had carved them the Idol of *Jupiter Olympius*, complained, that, before that time, he could make them Gods; but that now, his Hands being cut off, he could not so much as worship them; as if Adoration consisted in the Elevation of Hands towards an Image. True it is, that such Gods wanted no better Worshipers; but the true God requires the Affections of the Heart, and the Holy Disposition of a regenerated Soul.

It may be asked; Must there then be no Ceremonies at all in Religion? To put them entirely away, were to make the Earthly Church like the Heavenly, where there shall need no Symbols, but naked Truths? I answer, those alone, are to be retained, which are commanded in the Gospel. In Conformity whereof, we meet together in one Place, to hear the Word of God, and jointly to worship him; We fall on our Knees, and raise our Eyes, and Hands to Heaven, when we pray; We sing aloud the Praises of our Creator and Saviour; We celebrate moreover, the sacred Ceremonies of Baptism, and the Lord's Supper. But when we meet together, our Meaning is not, to attribute any particular Devotion, or Holiness, to the Buildings, commonly called *Churches*; as if God was more pleased with the Prayers made to him in one Place, than another; and we have those Edifi-
ces.

ces destined for holy Assemblies, in all Parts of the World whatever ; knowing, that * *the Earth is the Lords* ; and, that *he hath given to his Son, all Nations for his Inheritance, and for his Possessions, the utmost Parts of the Earth.* When we kneel before him, and lift up our Eyes to Heaven ; we do not intend thereby to limit our Adoration to any particular Object, but in Order to pay Homage to God with our Bodies, as well as with our Souls. When we sing his Praises aloud, our Design is, that *our Mouths, and all within us, should praise the Name of his Holiness* ; and to excite our Minds, by the Actions of our Bodies, to a true, and entire Devotion. As to the holy Sacraments, they are sacred Symbols ; which the Son of God himself hath instituted, in a very small Number, and with the utmost Simplicity, for Memorials of his Grace, and our Redemption ; as Pledges of his Love, and infallible Earnests of his heavenly Inheritance, whereby his holy Truth is taught us plainly, and without the least Obscurity ; and thus, this small Number of Ceremonies, does not hinder the Christian Religion, like the *Pagan*, the *Jewish*, and *Samaritan*, from being a Religion entirely spiritual, and heavenly ; such as the supreme Doctor of the Church hath described to us.

Let us then, carefully preserve the precious Deposite of the wholesome Doctrine ;

* Psalm II.

Let us inviolably hold fast this Purity, and Simplicity, which our Lord hath set before us in his Word; Let us be firmly persuaded, that he is infinitely more wise, and prudent, than we; and that the Perfection, and Excellency of true Religion consists, in doing his Will, not ours; and in serving him with the Affection of a pure Heart, but not with the Pomp of many Ceremonies.

FINIS



